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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 2, 1901.

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No. 5.

I've Left the Creeds Behind Me.

I've left the creeds behind me,
Which used to hinder me,
From being all expected
Of brained humanity.
The perfect pair in Eden,
Who listened to the snake,
And so made easy living
Hopeless to undertake,
No longer shall maligned be,
Since I've left the creeds behind me.
The damning of the infants
Now tortures me no more;
I do not think their skulls go
To pave Hell's fiery floor,
As bigoted John Edwards
Did vividly declare,
To make bereaved earth-mothers
Try to keep out of there!
They, surely, must have wanted
To raid that prison, vaunted!
The death of God to purchase
The sinners He had made,
Who 'gainst his expectations,
Such Devil-marks displayed,
Seems very inconsistent
And scarcely worth a thought;
'Twas such a funny bargain,
His sinners whom he bought!
How long that "deal" perplexed me,
And its injustice vexed me.
The duty of believing
That bargain valid is,
And all a sinner need do
Is nod to mysteries—
He's safe to steal, or murder,
To cheat, lie, and deceive,
If he but ends the chapter
By saying, "I believe."
No longer goads and blinds me,
Since I've left the creeds behind me!
If my soul reaches Heaven,
As much I hope it may,
I know my own right living
Will be the price to pay.
No silken-curtained "sleeper,"
Out-locking work and care,
Will make my journey easy
And land me safely there.
There's honest work assigned me,
Since I've left the creeds behind me.

EMMA ROOD TUTTLE, Berlin Heights, O

BORDERLAND

Talks with the Spirits.

NO. 5—MARY STUART, QUEEN OF SCOTS.

Some years ago, on the evening of Feb. 24, about 7 o'clock, L, A, G and I were seated around our table for a seance. After we had sung a piece, L and A guessed that the table was not going to tip for us that night. I felt impressed that the "invisibles" were preparing something special, and immediately, without a motion or sign of being controlled, L, with uplifted hands, burst forth in language surprising to be heard—polished and eloquent, directing her discourse to our boy on the opposite side of the table. We were all very much surprised and pleased, too. She said:

"George, you are going to be a Free Mason—a great man," (at which George drew back in sur-

prise, but she kept on.) "Look at the gold. Oh, look at him! Just see him!! His breast is covered with diamonds and jewels. He is literally covered with them! They glitter as if in the sunbeams," etc. "But you must be good. Oh, you must be good, and leave the bad influence of the boys in the streets. To be great you must be good. To be great is to be good. Be good and you will be a great man," etc. Her discourse lasted quite a while. L could not talk as she did unless inspired.) "There is a band of very good spirits around you, to help you, but you must be good," etc.

Control said she came a great

way, and seemed too modest to give her name. She withdrew from L and seemed to linger a while at the table. L was impressed who it was, and was answered in the affirmative by table-tipping, that it was Mary, Queen of Scots, who was beheaded under the reign of Queen Elizabeth, Feb. 8, 1587, at the age of 44 years and 2 months.

Then "Wege" came and confirmed the statement, saying that the chief control of the evening was her "Mede's" Queen. I asked her: "Why did the Queen come?" She answered: "Poose brung her for other poose."

We could readily understand it, as we have a boy "in the promised

land," and one here in this. The former saw the danger George was in, and the good an inspirational lecture might do him, and so got the spirit to come; and her prophecy concerning our boy in this life, I am pleased to say, is, in his ripening years, being fulfilled.

NO. 6—REMARKABLE TEST.

I will now relate one of the best tests of spirit communication that we ever had. On the evening of Sept. 8 we met at Geo. Howard's residence to have a seance. Mrs. Laraway, our medium for table-tipping, was present.

Our boy, beyond the veil, announced his presence by his usual signal. I called the alphabet, and he spelled out: "John will not run well; opposition is before them." "What?" asked Mr. Howard. "Is John going to run for office?" (it being near election time.) "No," said I, "it is something else he refers to," and not wishing to have it discussed there, I thought I would make an appointment to have him meet me the next evening and give an explanation. He agreed to it, and we bid each other good-night.

Next evening my family met Mr. and Mrs. John M—at their house. By this time there was a good table-tipper, Miss A—, in our family. A few words here in explanation may be necessary. John's business is well-boring, etc., and they sometimes call it "running a well." He had a partner they called "Zach." There was another well-borer in the city by the name of "Brock."

I asked permission to have a sitting. It was granted. As we were forming the circle around the table, and as soon as John had struck his seat, he was quite powerfully seized by an old chum "over there," (the first time I ever saw the attempt of a spirit to control him.) But John, being a man of self-reliance, would never let anyone, in the body, or out of it, control him, so he had to jump up and shake the other fellow off.

When the circle was repaired, our boy announced his presence by his usual signal. I called the alphabet and his second message was: "After Zach left Oscoda, Brock tried to get the well." (And he did get it, as was afterwards learned.) I turned to John and said: "Do you hear that? Are you going to drill a well for parties in Oscoda?" "Why, yes," said he; "we agreed to. Zach was up to Oscoda and bargained with them to do so, and we're going to start in right away." This was the first intimation that he or his partner had of the other man undermining them and getting the well to bore, and not a soul of us at the table knew anything about the matter.



Victoria, Queen of Great Britain and Empress of India,

Who reigned longer than any other monarch of modern times, passed to the Beyond on Jan. 22, at 6:45 p.m., surrounded by the members of her family. [The above engraving shows the Queen in her prime of life.]

The Prince of Wales has been proclaimed King, as the successor of his mother, accompanied by the ancient ceremonies such as were used on the accession of previous monarchs since medieval times. His coronation will occur after the three months' mourning which has been ordered for the court.

The funeral of the Queen will take place with military honors and pageantry, on Saturday, Feb. 2, when it is expected that more royal personages will be gathered together than at any previous time, for she was greatly beloved and respected all over the civilized world. It will occur from the Royal Palace—Windsor Castle.

and John could not believe it until he went to Oscoda and learned that it was so. With good and truthful spirits we can rely on our spirit messages, and so I firmly believe this to be a direct communication from the spirit-world.

NO. 7—"THE BRIDGE."

On Feb. 24, while working on the west side of the Saginaw river, I had to cross on the ice, (which was considered very safe for men and teams), or go further and cross on the bridge.

On this evening, as our circle was about to close, I asked our spirit boy if he had any special message for us. He said, "Yes." He gave each a message, and for me he spelled the simple word, "bridge." This set me to thinking. I concluded that spirits did not think proper to do our thinking for us. I thought, "Surely the ice is safe," and asked if it was not. He said, "No." I was much surprised; I could not believe it. But I found that spirits know more than men sometimes, for while crossing on the ice next morning, one foot broke through and got wet, my knee got hurt and pained me all day, but as I thought it was only a small air hole covered with snow, I could easily avoid them. Still regardless of the admonition, I persisted in crossing home that way in the evening.

I marched along in full confidence of the strong ice bridge, until I got about two-thirds of the way over, when lo! to my horror, (and it was many years since I had been frightened), I found that I was on but a thin snell of ice, with the water bulging and slopping up through the many holes, all around me. I stood still, not daring to move for fear of breaking through. Were I to be let into the middle of the river, without any ice to bother, I would have nothing to fear, but to break through suddenly would be carried by the current under the ice, to close my mortal eyes forever on all the scenes of this beautiful world of ours. I stood still. Oh, how I wished I had obeyed the spirits' warning. At last I summoned courage, and concluded I might as well go forward as backward, and so ventured very cautiously until I gained the shore.

That evening at our circle, where we were wont to hold sweet communion with our loved ones of the spirit-world, you may be sure I did not forget to ask forgiveness for my disregard of their guidance.

NO. 8—A CASE OF CLAIRVOYANCE.

One evening, while sitting in circle at Mr. Howard's (no one but myself there from our part of the city), my spirit son was tipping the stand. I asked if they had a name for his nephew, who passed from earth-life without a Christian name. He said they had; that it was "Robbie."

The next morning, as breakfast was over, and we still sat around the table talking, I remarked that they had a name for our little grandson in the spirit-world. "Have they?" asked my company; "what is it?" I was about to give them a guess, when L. raised her hand and said: "I can tell you what it is." "Ah!" said I, "what is it?" "Robbie," said she. "How do you know it is?" "Why, I see it; I see the red letters plainly before me."

NO. 9—LOCATING LOST PROPERTY.

Our successful mediumship began to draw in outsiders. One evening Mr. C., with others, came in to attend a seance. Among some interesting things during the

sitting, C. mentioned the loss of a ring, that they had hunted all over for, but could not find it. The medium, A., had never been in C's house, and knew nothing of its interior, but her spiritual, or inner sight, being opened, she saw plainly and described the rooms, and told him just which one to go into; mentioned the shelf, the corner, and just the spot where to look, and they would find it. After he went home, they did so, and reported that they found it in the exact place located by the medium.

These are a few of the many very pleasant and interesting incidents enjoyed at the hands of these two mediums.

R. B. DICKIE.

Roseville, Cal.

A Flight to Higher Spheres.

E. D. FRENCH.

Material Being teaches us that all worlds move in circles; therefore, we may reasonably suppose that the *life principle* has its journey to make in a circle, clothed in material form. This earth has its orbit; then why may not its product, man, or spirit robed in flesh, have its involution and evolution? Starting at the lowest point (infancy), let us follow this combination of matter and spirit to the highest point of this union. Life has been immanent in every condition of the past, and now we find the individual man to be the highest visible form upon the earth.

Here questions crowd upon the mind: From whence, and how, will Life clothe itself in higher forms while on earth? Is man immortal? Assuming Life to be eternal, what caused it to enter into lower conditions, and rising through many transformations up to man? Is an object to be attained a goal to reach? What power maintains the harmony of nature? To Infinite Wisdom there cannot be design or plan, but the adaptation and fitness of things compel us, in our limitation of ideas, to speak of design and destiny, which express conditions limited to our ideas.

Life was innate when our globe set out upon its wonderful mission. It has been the soul of every gradation of matter, until the present. Predicating reasons upon the past and present, we have a field broad enough for the most vivid imagination and profound thought; but at death the door was closed; and not until the nineteenth century were we permitted to behold the first glimmer of the great light beyond; but the change of atoms, the passing of forms to higher conditions, implies progression, and man is now the most intellectual visible being upon the planet.

The question now is: What is his destiny? We have some knowledge of a small period of the past, and believe we are only a short distance on the way to a very prolonged material existence, even after leaving the earthly body. Although many ages have past, we have an interest in the future; and from our knowledge obtained, we are justified in giving the imagination full flight; and then we shall certainly fall far short of comprehending the great career before us.

Now let us pass the door of death. My inspiration beckons us to follow. Will the reader accompany us in this flight—this visit into the vast activities—blessings. Now we pass the gate; we find different conditions, where every one enjoys all he can appreciate, and suffers all he deserves; they

are what stern fate and limited free will have made them. But Life and intelligent energy continue the work commenced on earth.

Here we are at the initial point of our journey up the magnificent highway of the soul. We are passing through shadows; let us forget as much as possible all material sensations, and with a clear spiritual eye we may behold and comprehend much of the perfection of the great system externalized for the evolution of happiness.

In this sphere the shadows of earth mingle with light from above. Here undeveloped individuality is struggling in the toils of earthly ignorance; learning and suffering, working and hoping, to rise higher. We behold millions in different degrees of abasement, but our sorrow fades away in the light of the certainty of the great unfoldment of cyclic law, and the rich inheritance that awaits the rising millions now blind to the destiny before them. Now our thoughts concentrate, and we rise upon beams of light, passing many degrees of light and shadow, of remorse and hope, until we come to the distinctive zone which attracts the intelligent classes of the recent arrivals from the civilized world. This may be called the sphere of individuality. They work for the good of all below. They are attracted to friends on earth and impress their loved ones and comfort the afflicted in every possible way that the status of humanity will permit. They have lovely homes, libraries, paintings, photographs of their earthly friends; flower gardens surround their homes; mountains, lakes and rivers are attractive—every beauty to elevate the spirit and promote happiness.

But we must not linger; there are broader fields to explore, and greater works to contemplate. Let us forget earthly surroundings, and banish all thoughts of objective life. Again we ascend; our spirit vision, unobstructed by mortal conditions, comprehends something of the vast area in view, and the increasing splendor, as we rise into the higher fields of evolution. As we pass the innumerable grades of unfoldments, the scene changes; expanse appears endless—the very space is hallowed by impressive glory. Great centers of power, beauty and dimension are shining like cities in the light of a spiritual sun, adapted to the conditions of this plane of life and in harmony with the great souls that labor in this exalted chamber, preparing to rise still higher upon the orbit of evolutionary law. Here are gathered the purest and wisest from all the planets of our solar system. But few of earth's children have arrived to this plane of perfection.

This is the sphere of *spiritual union*. They realize they have a destiny to fulfill, no languid idleness, no forced fatigue; one harmonious heaven; one in spirit, in love, in progress. They influence lower conditions of planetary life in our solar system. Combined in congress, they send impressions to the different worlds under their jurisdiction. They are ever advocates of justice—in nations, as in individuals, and are factors in the law of evolution, as far as compatible with the progress of ultimate happiness.

In the line of cause and effect, they dethrone Emperors and Kings, and assist in giving power to the nations that will conserve the interests of the great whole. They realize the significance of eternal ages. Knowing the past like an

open book, they look forward with intense delight and great wisdom to the final culmination of one cycle—the end of progressive individuality. Thought—imagination—inspiration, cannot convey to man more than a faint shadow of these great realities. Here we are on sacred ground. Inconceivable ages have past since these advanced beings were struggling on their respective planets up through undeveloped and painful conditions; once infants in the little sphere of earthly life, now scholars of wisdom, ripening for graduation from the school of ages.

But we must pass on, bearing the sublime thought that we all will finally arrive to this very altitude of wisdom, happiness and power. Time is absolute, and we are inspired to still arise, to behold the greater affluence of a sphere that enfolds the expanse of the Universe. We are now surrounded by universal aura—will is power, and our chariot is a cloudlike form of mellow radiance, and we become enfolded in ethereal glory; fear vanishes, and a wonderful expansion of vision and exaltation of spirit enable us to partake of the inspiring aura of the seraphic heaven.

[Concluded next week.]

Rally for Personal Liberty.

HENRY HARRISON BROWN.

The "Hasson Bill," now before the State Legislature, is the most infamous attempt yet made to invade the rights of the masses. It is an attempt of the M. D.'s to obtain protection against all progressive healing. It is not a plea from the people, where all legislation should begin. It is a plea from a class for "class legislation." The people are content to let *Success* be the standard.

This is a plea for diplomas, for educated folly. The doctor, like the poet, is born and not made. When God makes a doctor, if he has a diploma besides, it is all right; if he has or has not, his success is his best diploma. The common sense of the many is surer than the education of the few. And the many have the right to select whom they will have. If the M. D. with his diploma cannot compete in curing, with him who has none, then all the worse for the M. D. The people are right.

Now, this bill is an encroachment upon the right of the people to choose for themselves the way to get well; the right of choice among the many schools and no school of healing.

Let us, therefore, protest upon constitutional grounds, and upon these grounds alone. None of these laws have stood the test of a constitutional court. They are an invasion of personal liberty. It is not a question of success, or no success, that the Legislature has to deal with. It has no right, and legislators were not elected to decide upon the validity of any claim of any man to heal. That is a question for the courts, where the rights of the people are protected in a suit for malpractice.

It is as much in the line of tyranny for the legislators to pass this bill as it would for them to pass one that limited all theology to any one of the many sects. Religious liberty has been won. Now all who have the American spirit will stand for medical liberty.

Do not discuss the merits of any system. It is none of the business of the Legislature whether there

is such a thing as Clairvoyant, Magnetic, Suggestive, Mental Healing or not. That there are citizens who so believe is cause for their representatives to protect them in their right to so live and so employ. Do not be led away from the constitutional position. Stand where the Revolutionary Fathers stood, where the early abolitionists stood, where the Quaker and the Baptist stood, upon your constitutional right as a citizen and your rights as men and women.

Here are the words I will use in all my warfare. I have been before four Legislatures with this same plea and have seen the bills defeated:

"All men are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness."

"We, the people, institute this government to establish justice."

"All just powers are derived from the consent of the governed."

The state trusts the soul (which, in the thought of the masses, is the most important part) to the free will of the individual. Let it leave the body to the same individual will, and there will be no trouble. Let it pass this bill, and it will make criminals of thousands of its most intelligent citizens, for those of us who have outgrown medicine and believe it to be an injury, will not submit. The Scientists, Magnetists, Healers by Faith or Suggestion, will heal, and they will be employed. We will submit, as did the Quaker of old, to imprisonment, till we have equal rights before the law with those who believe in pills and powders, in cutting and blistering. We are a Republic and "We, the people," are the government. No Legislature has power to take away our right to life, to liberty, or to our pursuit of happiness without a regular M. D.

Let each person opposed to being deprived of his or her constitutional rights, so write to the legislator from his or her district. An expression of opinion this way will defeat the Bill. Write now. A deluge of letters will wash the infamy away, for there is no man debased enough to be a Noah here.

San Jose, Cal.

The Individual in Eternal Life

That is individual which can never lose identity by division.

O. O. BURGESS, M. D.

The cosmos itself "has a continuity of existence in all its changes," which constitutes both individuality and eternal life.

Does this greater contain any lesser individuals which also live forever?

Life is ceaseless activity—and eternal life is no exception to this rule. But, while we can gain no definite conception of activity except as the motion of something, yet this is evidently an idea which comprises only the life activity of material forms—all of which are impermanent.

Now, while it is true that our knowledge of material forms is limited only by the reach of the telescope and the microscope, which it would seem—if unlimited powers could be given them—would reveal an infinity of forms of which we know nothing now, yet we feel confident that they could never define any point of demarcation where the material ends in the immaterial. Nevertheless, in view

of the fact that all material forms are subject to changes which inevitably destroy them, it would seem a logical necessity that any form of life to be eternal must at the same time be immaterial. It follows as a legitimate corollary that an eternal form of life is a form of activity, and not a form of substance as distinguished from energy. This is not saying that substance in itself is not purely a manifestation of activity, which we call material when it becomes appreciable to the senses.

Apparently, a true conception of eternal life would involve a conception of activity wholly independent of anything acted upon—something in the way of conception which is not easily mastered.

While cosmic or eternal life possesses an individuality which cannot be other than unique—that it is also a conscious individuality becomes evident in the fact that it is the beginning, the end, and the sum of definite purpose—and purpose is the dominance of activity by intelligence. It is a well-known fact that human individuality is endowed with an intelligence competent to formulate purposes of almost unlimited reach, and to incite and direct the activity necessary to their accomplishment. And yet, what human intelligence can do is but a tithe of what is being constantly done by a higher intelligence.

Just here let us ask the question of all questions that interest humanity: Does the conscious, all-comprehensive and unique individuality of eternal life embrace other lesser individualities whose consciousness of self shall also be eternal?

The human is the only one of such possible individualities of which we have any practical knowledge—and its consciousness of existence is seemingly as transitory as the brain function which operates it. But however transient or permanent human individuality may be, there can be no question but that it forms an integral part and a notable feature of cosmic life itself from the moment it enters upon its allotted term of existence.

It would seem a fruitless task to seek elsewhere than in the ways and means through which human consciousness is awakened and kept alive for a solution of the question of its permanency of existence. All of the manifestations of consciousness with which we are familiar are apparently dependent upon some physical function of the human brain: and a consideration of this fact, taken by itself, leads naturally to the reasonable conclusion that consciousness must die with death of the brain that creates and sustains it. But when in this connection we take into consideration the purposeful activity of cosmic life, governed by that superlative gradation of consciousness which must of necessity be essential to the direction and accomplishment of its omnipotent and wonderful designs, we are incontinently forced to admit that consciousness, at least in some of its forms, must be independent of any and every function which could, in any contingency, be subject to suspension or stoppage.

This places squarely before us the question as to how far human consciousness is actually dependent upon brain function alone; and this question becomes especially interesting in view of comparatively recent developments of knowledge as to the independency of existence of what is becoming variously known

as the subliminal, the subjective, or the sub-conscious mind. But if it can be in any way proved that human consciousness is perdurable, it matters little by what means its continued existence is supported. □

Right here we confront the curious fact that usually, when scientific men set about seeking proof of the destiny of the human soul, they are exceedingly prone to taboo a fundamental tenet of science by decrying any and all observational methods of investigation. But the tide is turning, and there are now men of eminently recognized ability and of most extended and critical experience who are ready to admit that the probable demonstration of human immortality by more than a single observational method is fast becoming merged into absolute certainty.

The able and in every way admirable address of President F. W. H. Myers, recently delivered at London, before the Society for Psychical Research in memory of Professor Henry Sidgwick, his close friend and the first president that society ever had, cannot fail to prove profitable reading at any time, and especially so in connection with the subject here under consideration. It will surely appeal to every receptive intelligence as remarkable for its felicitous expression of erudite and carefully-matured thought upon the history and present status of the Psychical Society's work, so greatly improved and advanced by the noble example and the untiring, self-sacrificing labors of the exceptionally endowed man whose career had just been closed—a work which has for its principal object the development of psychical knowledge upon a strictly scientific basis, in which the value of observational experience shall be properly recognized.

For example, one of the late Professor Sidgwick's careful, conscientious and conservatively phrased conclusions, founded upon a vast, but well-digested mass of experimental reports reads as follows: "Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper; nor, perhaps, exhausted in this age."

This dictum of Professor Sidgwick's would, probably, be dismissed by Professor Haeckel with the compassionate comment that here was another fine intellect gone astray, for it should be well known that apparitions of the dead or dying can have but a fancied existence in the imagination of the living. Both these radically antagonistic opinions are based upon critical analyses of two widely differing series of observations, each looking to a solution of the question: What becomes of individual human existence? and neither of them complete in itself.

On the one side, it is claimed that observation has secured ample evidence to prove that human life ends always and absolutely in death; while the other side claims to prove, also by extended observation, that life is sometimes continued after death.

Because the first of these claims is in this way invalidated and disallowed, in part; and because a decision upon the counter claim (by inference) that, since human life is sometimes continued after death, it is, therefore, always continuous, is temporarily held in reserve, the question at issue between the contestants is reduced to this present

status: Is Human Life *always* and *forever* continuous?

But the data are insufficient and no final decision upon this question can be reached without further evidence of a positive character—no decision which shall absolutely preclude appeal.

Such evidence is fast accumulating in the hands of careful and competent observers and will soon be satisfactorily complete.

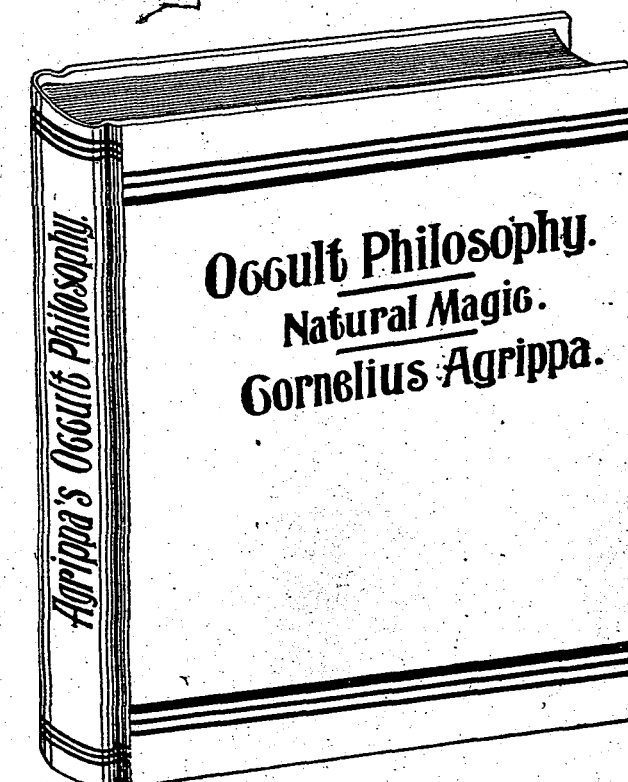
After all, we need only Professor Sidgwick's conclusion, quoted above, in conjunction with many others of similar import and unquestionable authority, to create the not unreasonable belief that in the near future observational methods will have fully demonstrated the truth that man's animal existence is but a passing phase of his conscious individuality in eternal life.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.



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THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

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THOMAS G. NEWMAN,

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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, FEBRUARY 2, 1901.

The Editor, during the past year, on account of physical weakness and defective vision, has been unable to read or write. In this emergency he secured the services of Mr. M. S. Norton, president of the California State Spiritualist Association, whose assistance was valuable and timely; many of his thoughtful and brainy articles having been copied approvingly by our cotemporaries. With improved physical health, the editor is now able to resume editorial work, by the aid of a stenographer and typewriter, fully expecting the return of vision at no very distant day.

The Spiritual Philosophy is permeating the mental world. As one of the many indications that this is so, we may mention the fact that when the Prince of Wales (now King Edward VII) telegraphed to the Lord Mayor of London concerning his mother's, so-called "death," he said: "My beloved mother passed away at 6:45 p.m." He did not use the word "death," even though it would have been only one word in place of two, when telegrams usually are made as brief as possible, using no superfluous words.

The Queen "passed away." This was in harmony with her views concerning the transition from the physical to the spiritual, and the intercourse she held with the spirits of the departed. She was not dead; she simply "passed away," to be received into the spirit-world by the idol of her heart, the Prince Consort, and her many relatives and friends who had gone before. In former times no royal personage or dignitary would have used any other word than "death," at such a time, in mentioning the sad event.

The Friends of Mrs. Emma Hardinge-Britten in England propose to erect a memorial in remembrance of her efficient labors in the cause of Spiritualism.

Proposed Doctors' Trust.

Last week we gave a synopsis of an obnoxious Bill before the Legislature which would create a doctor's trust. An article may also be found on the second page of this issue by Capt. H. H. Brown, giving some very strong arguments against the measure, to which we invite particular attention. The following from the San Francisco *Examiner* will be read with interest and cause a smile. (if not a hearty laugh):

A Bill has been introduced at Sacramento to create a "commission" of doctors representing the three "principal schools" of medicine—allopathic, homeopathic and eclectic—who shall be permitted to decide and declare who shall and who shall not practice medicine in this State.

Such a proposal is positively dangerous to the peace of the State, for unless their opinions of each other have become greatly modified within a short time, there would be danger of a riot from the assembling of such a body in one room. The Governor would be obliged, as an ordinary precaution, to call out the militia at every meeting of the commission. The members of each of these "schools" declare that the other fellows know nothing about doctoring, and that it is little better than legalizing butchery to allow them to practice their deadly arts.

Once there was but one "school." Each of the later ones has struggled through abuse and ostracism into "recognition," and no one knows how many more schools will fight their way up into equal usefulness. So great an authority as Herbert Spencer distinctly names sanitary measures as out of the proper realm of State interference, and at any rate we have now law enough on the subject. If legal restrictions of the practice of medicine are necessary, the people themselves who are practiced upon are quite competent to devise means for their own protection, and it is unnecessary for those to move in the matter who may be liable to the suspicion of being as much interested in diverting fees to their own pockets as in saving mankind from destruction by bunglers. And we do not want any more "commissions" for any purpose.

A meeting of mental, magnetic healers, osteopaths, and others interested in the defeat of this measure, was held last Monday at Oriental Hall to inaugurate opposition to it. Dr. Geo. W. Carpender occupied the chair, and some 50 or 60 of those interested were in attendance. It was concluded to correspond with the legislators and thus defeat the enactment of this obnoxious law.

Illinois is also experiencing the troubles consequent upon the attempted enactment of laws which would create a medical trust. The "regulars" want the "irregulars" squelched, and in order to accomplish this they are trying to prevent the people from employing any mental or magnetic healer and others for the cure of physical disease. As mental and magnetic healers do not administer medicine in any form, it is difficult to dis-

cover why an attempt should be made to prevent them from practicing medicine!

Fiction—Not Fact.

It is interesting to notice how even the Professors in Divinity schools are getting away from the literal interpretation of the Bible. The Professors of the Chicago University Divinity School, in answer to perplexing questions from the students concerning the literality of some Bible accounts of history, miracles, etc., were free to state that they considered them to be fiction, poetry and the like, instead of cold facts. This statement is borne out by the following from last Sunday's San Francisco *Chronicle*, which says:

"Do you regard Jonah as fiction?" This was one of the many questions asked by the students of the University of Chicago at the conference on "College Students' Difficulties in Connection with the Bible," in session at Cobb Hall Jan. 26.

"Yes" was the answer of Prof. Shailer Matthews, one of the members of the Divinity School faculty.

The Jonah question had come up in the general discussion, the subject under discussion being "Miracles."

Dr. George S. Goodspeed, who teaches ancient history to the divinity students, said: "The book of Jonah was written as fiction. It was intended to teach a great religious lesson by a fictitious tale. This was bound to be impressive. In that light it helps us in our conception of God if we read the book as a tale of fiction. Accounts of some miracles are not fictitious, but are narrations of events told in poetry. When it says in Psalms that the 'little hills leap,' you are to take the statements as poetry. So, when Joshua commanded the sun and moon to stand still, and they stood still—this is not a statement of miracles, it is a figure of speech."

One of Professor Goodspeed's main points was that most of the miracles were figurative statements, intended to teach lessons, and for most of them the lesson was the providence of God in affairs. He said that the purpose of the Old Testament writers must be kept constantly in view, and that no one of them ever wrote history for history's sake.

Mr. W. J. Colville, who last year went to Australia and has been engaged there lecturing daily to those who are interested in the Spiritual Philosophy, informs us that he is now as busy as ever lecturing in New Zealand. He is assured of a very hearty welcome on both Islands, and wishes us to think of him as among friends.

Prof. J. W. Sullivan of New York, when trying to explain the failure of some predictions based upon Astrology, makes the following remarks:

Years of study have convinced me that Astrology is not a science—is simply an art, and that astrologers are human, and as such are fallible and prone to make mistakes, this more especially when

their sympathies influence their judgment.

The Professor is undoubtedly correct as to the mistakes made by some being influenced by their sympathies or predilections, but Astrology is only in its infancy. It is a science, and as we progress in its study we shall find correct solutions of the problems involved.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

The Arena for February contains an article on "The Theological Views of a Layman," by Edward A. Jenks, A. M., of Concord, N. H. The article by the Rev. Joseph S. David, the Swedenborgian, on Vibrations, Waves and Cycles, will interest all students of the occult sciences. The first of a series of articles on Laying the Foundations of a Higher Civilization, by B. O. Flower, is especially interesting, and his discussion of Topics of the Times and Books of the Day is, as usual, instructive. 25 cents a copy. The Alliance Publishing Co., Life Building, New York.

Theodosia Burr's remarkable life story is capably told by an admiring writer in the February *Ladies' Home Journal*. Such extremes of joy and sorrow as were the lot of "The Beautiful Daughter of Aaron Burr" come to few women. The story of the famous hymn, "Nearer, my God, to Thee," and a close view of its brilliant author, are united in "A Woman to Whom Fame Came After (so-called) Death." Curtis Publishing Co., Philadelphia, Pa. \$1.00 a year; 10 cents a copy.

Adept for February is already issued, and among its contents we find the following which will interest our readers: The Justification of Monism, The Mental Qualities, Where the Sun is Moving, Story of the Months, Celestial Periods, The Outlook for February, 1901, Another Flood, etc. Frederick White, editor, 417 Fifth St. South, Minneapolis, Minn. 50c a year.

The Occult and Biological Journal for January (just issued) contains articles on the following subjects: Mysticism, New Practical Methods, Abraham Lincoln, An Octave of Worlds, Delineation of Character, etc. Published at Applegate, Calif. 15c.

Human Faculty for January, in its varied list of contents has the following articles: A Trip Around the Human World, A True Standard of Human Life for the Twentieth Century, Judgment and Intuition, etc. Editor: L. A. Vaught, 318 Inter-Ocean Building, Chicago, Ill. 10c.

The Logos Magazine for January contains many valuable thoughts on Mental Science and Healing. Published at Applegate, Cal.

The Saturday Evening Post announces for early publication a twelve-part serial story of love and adventure by Morgan Robertson. Masters of Men is a powerful tale of the new Navy.

A certain city clergyman, who, for obvious reasons, will not as yet allow his name to be published, is now publishing some of the leaves of his diary, in Will Carleton's unique and always interesting magazine, *Every Where*. Brooklyn, N. Y. 50 cents a year.

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Such are the wise utterances of that great writer, Froude. All true teachers of religion, from Moses to Beecher, are in accord with this. The latter preached "Cause and Effect," says Parton in his excellent article, "Henry Ward Beecher and His Church." That great pulpit orator and scholar, the late Frederick W. Robertson, declared: "If God is good, why do we need a mediator?" He also wrote: "What saves a man—his character or that of another?" There are ministers who are still in the swamps of the old theology and teach the doctrine of atonement which has no warrant from the Nazarine. "Keep the law" was his dictum. The fact that Christ was a user of wine and John the Baptist was an abstainer indicates that the latter is a safer model than the Son of Man. The declaration of the latter that the Heavenly Father could give much more than an earthly father indicates the optimistic conception of Christ.

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For thee roses I will twine.

Sometime, somewhere, thornless roses I will bring,
And their radiant, royal beauty
On thy pathway I will fling.
Sometime, somewhere, thou wilt my instructor be,
As we climb fair wisdom's mountain,
Towering o'er the soul's white sea.

Sometime, somewhere, we'll forget all mortal pain,
When we walk in fields elysian,
Free from every earthly stain.
Sometime, somewhere, when the last divide we've crossed,
We'll forget that we were ever
Torn with grief or tempest-tossed.

EMMA D. PITTS.



The Editor is not responsible for the opinions of correspondents.

Mr. T. L. Harris.

TO THE EDITOR:

An item in the PHILOSOPHICAL JOURNAL of Jan. 19 conveys an inference, in my opinion, which is not quite just to Mr. T. L. Harris, namely: that he has "transferred his property to others * * * and retired from the business of controlling other people." The inference is that he has sold his 1300-acre ranch near Santa Rosa to strangers and given up his little community. Nothing could be further from the truth.

Next May Mr. Harris will be 78 years of age, and in the natural order of nature he would not long be recognized as the legal guardian of that magnificent property, to hold it in trust for the members of his little community. Hence he conveyed it in perpetuity to his most trusted members, with the design that it shall perpetually serve the objects for which the community was originally organized. The price named was merely nominal, as the property is worth approximately half a million dollars. I personally know most of the parties of the second part, who have been close and trusted members of the community for over 30 years.

The motive for the transfer, therefore, was not to surrender or abandon his primary objects of 35 years ago, but to take the next important step toward their final fulfillment. Mr. Harris' residence in New York has a definite purpose, with which the little community at Fountain Grove are in full accord.

I have been in personal correspondence and on intimate terms of friendship with Mr. Harris and various members of his community for many years, besides visiting his Fountain Grove residence on several occasions, and hence I speak as one having knowledge of the facts.

E. WHIPPLE,
Lakeside, Cal.

[We gladly give place to the foregoing statement by Prof. Whipple, in justice to Mr. Harris. It is a pleasure to be able to present the true facts in the case. The item referred to was no doubt written upon misinformation.—ED.]

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome.
C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.
W. T. JONES.

The Ladies' Aid Society, under the efficient management of the executive committee, consisting of Mrs. B. F. Small, president; Mrs. E. W. Briggs, vice-president; Mrs. A. Wadsworth, secretary, and Mrs. H. Morrille, treasurer, gave an entertainment on Friday, Jan. 25, at Occidental Hall, 305 Larkin St., San Francisco, which was a decided success. The audience was large and fully appreciated the program, which was as follows:

Overture, Prof. F. L. Miller; recitation, Miss MacNaughton; comic sketch, "Dutchess"; Door-Mat, Miss Esther Hoover, 317 10th St., San Francisco; recitations, Nathan Fenerstein and Max Fenerstein. The comic sketch, "Dutchess"; Door-Mat, given by Miss Hoover, was a decided hit and created great amusement. The music and recitations were fully enjoyed by those present. After the entertainment there were refreshments and a dance.

At the Wednesday business meeting Mrs. A. C. Foulsham was elected a member of the Board of Directors to fill a vacancy.

Mrs. Eberhardt has closed her engagement in San Jose and has resumed her meetings at 3250 22nd St., San Francisco, both on Sunday and Thursday evenings. Last Thursday there was a large audience and much interest was manifested.

Oakland.—The Free Spiritual Society met as usual at 856½ Isabella St., Wednesday evening, Jan. 23. It was well attended, every seat being occupied. Mrs. Drake opened the exercises by appropriate remarks. Dr. Palinbaum became entranced and delivered messages and tests to the satisfaction of all. Mr. Van Luven and Mr. England spoke in such a hopeful, happy manner that everybody was interested. Last, but not least, Mrs. Baum described spirits and—as tests—gave their names, all of which were recognized. Mr. Bernier closed the meeting by giving his experience of "What good Spiritualism has done for him." Meetings will be held every Wednesday night. Public invited. Vox.

Occidental Hall was crowded last Sunday evening, the occasion being the advent in this city for a short time of Mrs. Maud Lord Drake. The announcement for this meeting drew her many friends to listen to her spirit messages and psychometric readings. The meeting was opened with a solo and duet by Mr. J. T. Lillie and Mrs. Sadie Cooke, entitled "The Loom of Life," after which Mrs. R. S. Lillie gave an inspirational and eloquent lecture on "The Progress of Spiritual Thought in the Present Day." Then Mr. Lillie and Mrs. Cooke sang "Where the Roses Ne'er Shall Withers."

Mrs. Maud Lord Drake then gave spirit messages and readings, psychometrically, from a number of articles which had been deposited on the platform for that purpose. As she had a very bad cold and was somewhat hoarse, in order to give her a rest, Mr. Drake was called to the platform and gave a very pleasing address, and then Mrs. Drake followed with more messages from the spirit-world, all being appreciated. Mrs. Cooke presided at the piano. The meeting was a decided success, and another one was announced for next Sunday at the same place.

Benefit Entertainment.—Our next party will be on Wednesday, Feb. 6, at Occidental Hall. Ladies from the Flower and Fruit Mission and Associated Charities have joined with the Ladies' Aid Society to give a benefit entertainment and dance at Occidental Hall, Thursday evening, Feb. 21, for Mrs. Hutchings (the wheel chair medium) who is much worse with rheumatism. The program will be attractive with new talent, and the ladies hope to sell 600 tickets at 25c and ask all to pull together.

C. H. WADSWORTH.

Anniversary.—There was a fine gathering at the Temple of Truth, 3250 22nd St., Jan. 17, 1901, to celebrate the third anniversary of Mrs. Eberhardt's mediumship. Those taking part were: Mr. and Mrs. Eberhardt, Mrs. Norton, Mrs. Seeley and Mr. A. Swan. The hall was filled with an appreciative audience. Many were the tests given and all were well pleased. Our hostess served a nice lunch, and all felt more spiritual for attending this anniversary. May she have many such, is the earnest wish of all.
CAPT. BERT A. STOUR.

Oakland.—"After Death—What?" was the subject discussed at the afternoon meeting of the Union Spiritual Society at Fraternal Hall, Sunday, Jan. 27. Mrs. Drake opened the subject, and was followed by Mr. Clark and Mrs. Gunn. Messages were given through the mediumship of Mrs. Smith and Mrs. Cowell. Mrs. Stewart, who presided in the evening, was at her best, and the meeting was a thoroughly enjoyable one.
T. ELLIS, Sec.

The Children's Progressive Lyceum had a visit last Sunday from Mr. and Mrs. Edward Dieren of Nassau, Calaveras county, and Mr. and Mrs. Lunt of Los Angeles. Mr. Dieren was librarian of the Lyceum in 1872.

Whitney Hall, 1164 O'Farrell St., was filled last Sunday evening with anxious inquirers for the truth concerning those who had departed, and to receive messages from them through Mrs. J. J. Whitney. Mr. Salisbury, her spirit guide, did some very effective work in the painted personal messages which he gave to those present. Mrs. Dr. Temple is an able assistant, helping to make these meetings a grand success.

Mrs. Esther Dye, 131½ West Fifth St., Los Angeles, Cal., has issued a beautifully illustrated circular, giving testimonials and other particulars.

Mme. Young held her usual Sunday evening meeting at Oriental Hall, 619 McAllister St., giving spirit messages and tests to the audience, meeting with recognition and approval. Mrs. Sarah Seal gave an interesting lecture, and Profs. Richard Young and Bothwell Brown furnished excellent music.

A Washington's Birthday Party will be given by the Mission Lyceum on Thursday, Feb. 21, at Mission Opera Hall, 2131 Mission St., San Francisco. This will be one of the events of the season and a very nice program is being arranged for the occasion.

Dr. C. H. Rine, we learn with regret, is confined to his home by throat trouble and other complications. He will very much appreciate the visits of his many friends during his illness. His address is 261 Arlington St., San Francisco.

Mrs. Gillingham answered sealed questions at her meeting last Sunday evening at 305 Larkin St.

Mr. C. V. Miller has returned from Europe and is now giving materializing seances at 1084 Bush St.

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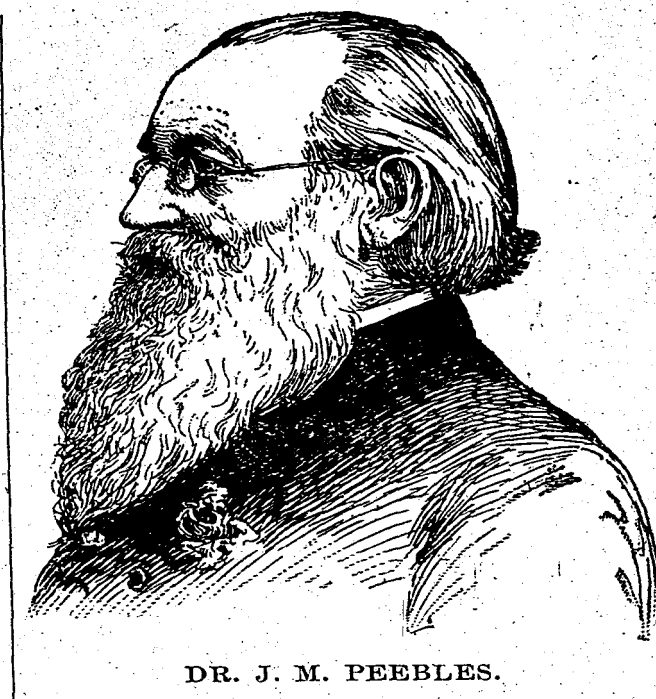
DR. J. M. PEEBLES, Battle Creek, Mich.

The Mission Lyceum Entertainment on Saturday evening, Jan. 26, was a very enjoyable one. The following program was rendered: Recitation, Miss Bebe Case; recitation, Miss Barbara Molitor; recitation, Richard Werner; recitation, Miss Etta Werner; xylophone solo, with piano accompaniment, Mr. Ben Coonley; recitation, Mr. Drumm; piano duet, Misses Mabel Pfeifer and Genevieve Locke. Master of Ceremonies, Mr. M. J. White. A full Lyceum and a goodly number of our friends were present on Sunday to witness the installation of the newly-elected officers. Our Lyceum bark is well rigged and fully equipped with officers and crew, with hearts full of hope for a successful year.
W. T. JONES, Pres. J. T. ROBERTS, Sec.

Oakland.—Mrs. Eaton of San Jose opened the medium's meeting at Loring Hall, Wednesday evening, Jan. 23, with a short but very interesting address, at the conclusion of which messages of consolation were given through the instrumentality of Mrs. Smith, Mrs. Stewart and Mrs. Cowell, both from the rostrum and in circles. These meetings seem to have filled a long-felt want, and are growing in attendance and popularity.
COR.

Ben Barney, well known in San Francisco and on the Pacific Coast generally as a test medium, called at the office of the PHILOSOPHICAL JOURNAL last Monday. He has held one meeting at 909 Market St., San Francisco, and expects to hold several more, giving his friends an opportunity to attend. He is at present located at 917 Market St.

Mrs. Sadie E. Cooke has a stock of the Sunflower Jewelry (Spiritualist emblem.) Parties wishing it will please call at 702½ Van Ness Ave., San Francisco.



DR. J. M. PEEBLES.

Hermetic Brotherhood held its usual Thursday evening meeting on Jan. 24. A goodly number enjoyed an interesting program. The principal feature of the evening's entertainment was the presence of Sister Sangerritta (a Buddhist nun), who is visiting this city, whose remarks were interesting. The Buddha Dharma struck a kindred keynote in the Hermetic Brotherhood that proved a pleasant, encouraging surprise to the speaker, who is ever welcome to the Hermetic headquarters.

Mrs. C. J. Meyer and others occupied the platform at the hall, 335 McAllister St., last Sunday evening. Flowers were read psychometrically and sealed letters answered by their spirit guides.

Dr. Max Muehlenbruch occupied the platform of the Psychic Society, Woodman's Hall, Oakland, last Sunday evening. The audience was good and the tests convincing.

California State Spiritualist Association.

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LADIES' AID SOCIETY—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

EVERY SATURDAY

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 9, 1901.

1429 Market-st.
Between 10 & 11th-Sts.

No. 6.

THE GOLDEN SHORE.

I stand on memory's golden shore
And list to the low refrain,
While friends I loved in days of yore
Come slowly back again.

The tried, the true, the brave and good,
Who brightened my life with love,
Are with me now as once they were
Ere they joined the throng above.

Their hands hold mine in a loving clasp,
Renewing all the hopes of youth.
I hear again their earnest tones,
Thrilling with the soul's need of truth.

The scenes I loved, the river and wood,
All return in my dreams to-day—
Uplifting my soul in gladness—
Ah! could I but bid them stay!

But no, with tender solemnity,
The now calls me on to work again,
To the Past, true when I am most true;
To the Present with its need and pain.

FLORENCE SHAW KELLOGG.



A Warning of Death.

One of my many experiences in spiritual phenomena occurred this midsummer, when I had my sister, Grace, visiting me. I told her to go down and see Eva, a relative of ours, who the doctors said could not get better, for she had consumption, although apparently not very far advanced, for she was out walking that day to the parks and back; we all had hope of her recovery.

So in the evening, Grace went down to call upon her, and it being a lovely Summer evening, they all spent a jolly time sitting on the door-step.

In the meantime, I was sitting on my veranda and I said: "I have an irresistible longing to go down to Eva's home." I started to go three times, and the third time I came in impatiently wondering what influence was impelling me to go there. In a half hour's time Grace returned, two of Eva's sisters coming as far as the door with her, leaving the young girl in the best of spirits, feeling as well as she had been doing for some time.

On coming in Grace went to her room and retired, saying to me: "I have such a queer sensation in my throat as if I wanted to cough, and my head seems to ache," (conditions of Eva's mother's death). We all retired, when presently I heard Grace call to me. On going into her room she said: "Bring me the lamp." It was in the hall burning and shining into her room. She said: "Eva's mother has floated twice across this room and has stood by my bedside, wishing to

tell me something, but I cannot take the message."

I did my best to persuade her to receive what the spirit had to say, but without avail. With the light still burning in her room, she covered her head with the bedclothes and tried to get to sleep. She never saw Eva's mother in earth-life, but gave a full description of her. I returned to bed, and about five minutes after, our door bell rang violently. One of the family went to the door, but I remained at the head of the stairs.

It was a message for me to go to Eva's home at once, as she had just died; at the same moment Grace rushed from her room very much frightened, saying that Eva was dead and had come to bid her good-night, waving her hand (as was characteristic of her); with her were her mother and other relatives. As Grace put it, "They are all there; the room is full of her people." After getting my sister quieted, I took my wheel and went down to the home and found the family gathered around the body of the young girl in the dining-room, where Grace had bid her good-night about an hour before that time.

On the return of her sisters from seeing Grace home, Eva complained of a sharp pain in the region of the heart and died a few minutes after.
—I. C. in the Sermon.

Brilliant Lights in a Circle.

A. L. FOREMAN, M. D.

If I was in the habit of writing I could report some of the most marvelous spiritual manifestations that have ever been recorded in all my vast experience of over 33 years. We have been holding our seances for some two years now.

We have no professional medium. Still we have some six or seven good mediums in our little group. We allow no one to sit behind any curtain or cabinet. All must sit out in the room together, either in our dark or light circles, (as we hold both). I think I am in bounds when I say we have the largest and most brilliant lights ever seen in a circle. They appear from the size of a pea to as large as a bed quilt. These large ones are very common with one of our mediums. We have fine lights with any of them.

We have a good many full-form materializations through one of our mediums. We have the finest music played by spirits I have ever heard of in any seance, and lots of it, too, and at times (under the most rigid test conditions to satisfy some doubting Thomas) mediums, and all sitters are shut out of the seance or music room, but the instruments in there are still well played. There are many lights and much talking by many spirits

in audible voice, and spirit singing by from one to three spirits at the same time.

At times, when the conditions are good and no very pronounced skeptics present, the singing is loud and well executed, and words perfectly articulated. Most of the singing is familiar to the audience, but sometimes it is something not familiar to anyone present. Instruments will be carried all over the room, playing all the time, and many times placed on the heads of the sitters.

I have reported but a few things done by the spirits, but I presume enough for most people to digest. Some of our seances are almost failures, but never two in succession. We can convince anyone of brains of the genuineness of our manifestations.

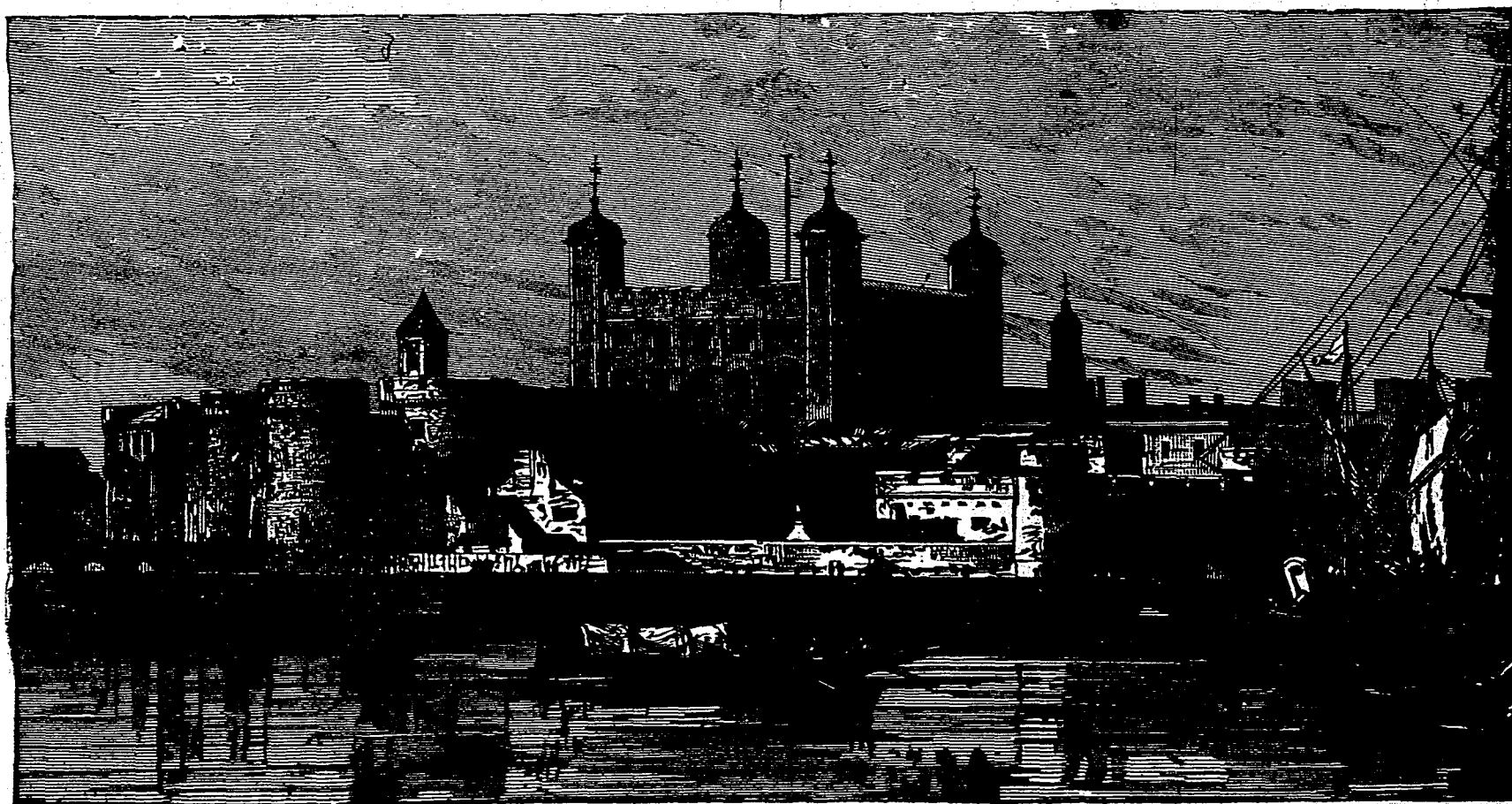
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A Flight to Higher Spheres.

E. D. FRENCH.

[Continued from last week.]

On and upward we rise; we look down upon the boundless plateau beneath us; we are leaving the great department that towers high in the round of eternal Being. Adieu to the great cities; adieu to the awe-inspiring mountains and crystal rivers; great land-marks, high on the cliffs of eternity—won-



The Celebrated Tower of London.

It is said that the spirit of Mary, Queen of Scots, who was beheaded by Queen Elizabeth's order, and who has made itself heard before the death of every monarch of England since the time of Elizabeth, has again manifested (just before the death of Queen Victoria) in the Tower of London, where she was imprisoned.

This ancient prison of the British Empire has been the place of execution of thousands, and included in that number have been many persons of distinction among the nobility, as well as the royal families, it having been for ages the chief political prison of Great Britain.

ders worthy of the admiration of the brilliant intellects that share in the mastery of destiny. Yes! we rise upward, and language can only exclaim: extension without limit, beauty beyond expression, and exaltation above human comprehension.

We are passing a zone of mild tranquility; light and shade mingle in harmony; distant waves of music rise like the soul of rapture, and waft away into receding echoes that mingle with the voiceless steps of the march of Time. Still we ascend, and anon this mantle of tranquility begins to change; tints of light illumine the expanse. Brighter the glow, upward still, we pass this demarcation of spheres. Behold! bewildering splendors open before us; changing and variegated effulgence of extreme loveliness forms the basis of this endless chamber of ultimates—the empyrean of the great structure which is eternally sustained by the power and immanence of *Infinite Intelligence*.

Thought may behold the beauty of the radiant morn, and enjoy the graceful departure of day; but no intellect below this, the highest of all combinations, can grasp the extent or comprehend the full meaning of this climax—evolution passing the centre: (speaking mechanically). Moral thought, being—or ego—cannot approach the confines of this dual perfection, without a sense of awe and reverence, as he beholds the final panorama of one of the cycles of eternal life. We are now in the *sphere of the Universe*.

Here have arrived, and are constantly arriving, those who have drank deepest from the fount of knowledge, and irradiated the greatest and purest outflow of love. Since they started as infants from the worlds upon which they were born, many of those worlds have expended their vitality and disintegrated; and the members of this high estate are active in arranging nebula into globes, and rolling them out upon the limitless ethereal ocean, where energy whirls them upon orbits; and they roll in flaming glory around one of the centers of Infinity.

Incomprehensible ages pass, from mortal birth to this state of exaltation. But we are here, borne upon the swift flash of inspiration, in this delightful conveyance, and we pass into the realms of this home of highest intelligence. Here we behold magnificence beyond description; undulating waves of light of many colors crown the zenith like a new heaven, and robe the horizon with a wedding garment, or a symbol of Time and Eternity. Its ethereal loveliness suggests the consummation of matter, and the final ascension of purified attributes into the fountain of life; and thus, as far as our spiritual vision can discern, even from this altitude this upper cloud of etherealized thought and wisdom forms an unbroken canopy, as boundless as the Universe itself. Is it not the reflection of some great light, to be comprehended only by the concentration and power of all knowledge.

Now a greater exaltation opens my inmost vision, and the complicated methods of evolution are revealed in this, the highest of spheres. Sight is comprehension; thought is language; the power and wisdom of the past are revealed. Here the combinations of atoms are dissolved, and the freed spirit finds a place in the universal. Is it possible? Can this be

the separation of atoms—the parting of the highest potency of matter from spirit?—the end or final destiny of individuality?

We have now beheld what may be called natural beauties (indescribable in language) and some of the results of the artistic labors of these super-celestial residents. Now we are attracted to a scene of apparently unusual interest. Large numbers are gathering in one of the many parks; a gossamer, cloud-like air-ship of large dimensions occupies the central portion of this exceedingly beautiful place. It is soon filled with the brightest of angels, and they become nearly lost to sight in the undulating robes of natural perfection.

Behold! the great chariot is rising; its brilliancy outlines it from the golden halo of spiritual atmosphere; it ascends gracefully—is exceedingly beautiful—glimpses of airy figures appear, too refined to be fairly outlined; now shines a radiant face; bright eyes unveiled momentarily attest to the full exuberance of this sublime aggregation of mystery, this aerial conveyance of sublimated matter and perfect knowledge. Now it approaches the upper cloud, the great garment or radiance reflected from the vortex of central power. Its graceful undulations cease, and it rests in silence beneath the canopy of Infinity. The folds of the cloud chariot unroll, and the very great multitude that ascended within its embrace became visible; the great throne appears restful and expectant; very sweet and soft music rolls out from the aerial chariot, rising and falling like subdued waves of glory, then dying in soft echoes, away up in the glowing enfoldments of nature's greatest perfection. Angel faces beam with joy; seraphs are clothed with garments that partake of the glowing ecstasy of soul, and light radiates from the form of the seraphim; and acclamations of joy are in harmony with this matchless scene that crowns the last moments of one whose journey as an individual Being is ending.

Now silence reigns; every thought radiates with intense glow toward the center of the great chariot. Now we shall behold the *final act* of the drama of the ages—the departure of a soul (or spirit) from the acme of Evolutionary Law, into the Infinite fountain of life. Now, from the midst of this congregation of Angelic Being there rises, with graceful dignity, a form of perfection of beauty and purity, even impressively Supreme. It is a chariot of fire; it rises gracefully, but gives the impress of destiny. Anon, it rests beneath the all-pervading cloud like light of the Eternal.

Every eye is raised to see the opening of a new scene: the waving undulations of the chariot settle into lines of exquisite form and color, and a brighter glow appears in the center, then expands into small circles, changing into hues and colors of great beauty. Soon within this glowing combination a new form appears, changing and evanescent, now gracefully emerging from the embrace of fire and cloud, it appears in full form—a majestic reality, a Being above all who are not beyond the combinations of spirit and matter, is in full view. He waves his hand, and the congregation below shout with acclamations of joy. The exuberance subsides and silence reigns; every eye is fixed upon the glowing one in the light above them. He speaks, but his language cannot be trans-

lated; any attempt is only to clothe his thoughts (which are understood by his hearers) into words. Thus read the thoughts of one given from the highest point of evolution.

Friends, companions, co-workers with me on this, the highest sphere of spiritual and material unity: Here Ego and Identity separate; knowledge has encompassed all bounds; wisdom, justice and love have finished the harvest, and at this point the soul looks in vain for new fields, new unfoldments, new labor and conquests; and thus it shall be with everyone when he has finished his work.

But there are no regrets. First infants, upon some of the million worlds; then commenced the struggle. The way was up through the mazes of inharmony and discord. The spiritual and material were combined; the Ego put on its robe; then was established individuality. This union is indissoluble through countless ages, each performing its own part, and in union, climbing the centuries, passing from lower to higher conditions, changing coarse fabric for finer garments; onward, upward, forever seeking new fields of labor and receiving consequent happiness.

We have followed the spheres germane to our respective worlds; we have arisen with conditions; solved problems; harmonized spirit and matter; increased the happiness of the sorrowful; changed hope into reality, and faith into knowledge. We have been factors in the Omnipotence of Power, and Omnipresence of Life. We have stood upon the cusps of mighty suns and gave increased energy to the power of force, and saw the almost limitless globe roll out into a new orbit in its angry lapping flames, defying space, and in youthful energy hurl its fearful fires in the face of Time.

We have seen the very worlds that gave us birth, and nourished the trillions of souls that came into earthly life—souls that are now rising in the order of destiny on their way to this, the highest of all celestial Republics. We have seen them exhausted in vitality and crumble into atoms, and have gathered the homeless dust and whirled it into the nebulous belts that adorn the brilliant galaxies of millions of suns. We have labored in union and loved in glory, and finished triumphantly.

I now bid farewell to the last shred of materiality, identity and even ego, and I gladly bid adieu to a combination that has exhausted all possibilities. Adieu to the brilliant past; to the stars of intellect that have led the way, up through the shadows, up to the dawning of greater glories. On and on into angelic chambers, into supernal palaces! Ah! and more, into this beatitude, this elysian of the gods, that spans the Universe and rests close to the heart and circumference of the Infinite All.

Here I can say farewell, even to you as individuals. You will follow as soon as your work is accomplished. The slight shadow that tempers the brilliancy of my departing moments, and the falling tear that springs from past mortality, will soon vanish as I enter into the fountain of all life, and partake of the glory of all power, and live in the life of all manifestation. I need not commend myself to any external power; the law of destiny will lead me to the fountain, and that congenial element will receive my spiritualized existence into the all-pervading ocean

of INFINITE INTELLIGENCE. Adieu! Adieu! Now he rises from the chariot and approaches the halo above; the gorgeous outlines of materiality disappear, and the purified spirit is one with Eternal Life. Ensenada, Lower Calif., Mexico.

Belief in the Miraculous.

A. N. WATERMAN.

Dr. Ernst Mach of the University of Vienna has recently contributed to the *Open Court* an article upon "The Propensity Toward the Marvelous." He therein shows the tendency of mankind to attribute to inexplainable and "supernatural" causes many of the phenomena of the Universe. This tendency was formerly much more general than it now is. A few centuries ago most that seemed unusual was thought to be the work of demons, fairies, witches, gods and angels.

Such beliefs resulted in appeals to spirits of the earth, air and sea for aid and protection; to incantations, thaumaturgy, worship of relics, reliance upon lucky stones, charms, and fear of unlucky things, such as spilling salt, seeing the new moon over the left shoulder, beginning a new work upon Friday, and the sitting of 13 at meat.

Stirred by the horrible cruelty exercised toward alleged witches by the indescribable enormities of religious persecution and the arrogant assertion that no inquiry should be made as to the basis of religious dogma, with advancing knowledge there grew up a disbelief in all religious teaching and a firm opinion that all we witness in the Universe is the product of matter and force; that there is no such being as God; that the spiritual does not exist; that man has mind, but not soul, and that all his emotions are simply the effect of matter moved by force.

The revolt against belief in the marvelous has been so complete, the conviction that nature is supreme and outside of her domain there is nothing, is so firm, that while scholars and scientists continue to make use of the terms God, soul, resurrection, religion and miracle, the man who in plain, unmistakable language teaches a belief in such a God, as Paul and Calvin describe, and in such "miracles" as the temptation and fall of man, the flood, the confusion of tongues at Babel, the standing still of the sun and moon when commanded by Joshua, the raising of Samuel by the Witch of Endor, loses caste in the world of scholars and scientists.

Indeed, in that world belief in "miracles," past, present or future, as in angels and devils, is held only as an inherited faith not susceptible of proof; while the conviction as to the immortality of the soul, while yet quite general, is based upon metaphysical reasoning of the force of which a large proportion of scholars have grave doubts. None of these convictions, "verities" of a former generation, are generally taught or asserted with anything like the positive, direct and plain teaching of a century ago.

As a consequence of the widespread doubt of the truth of the biblical account of supernatural things and a recognition of the gross superstition of mankind for ages, in respect to good and evil spirits; to avow a faith in an actual existence of souls of the dead and their ability to openly com-

municate with living men, is to proclaim oneself as believing that which is thought to be opposed to all scientific research and out of harmony with the result of all scientific examination; to be a return to the credulity of the middle ages and an evidence of a want of either a scientific spirit or a sane mind.

Such is the combined influence of religion and science that a scholar may say that he believes in the existence of the human soul and its conscious life as a separate entity after the dissolution of the body, for no reason than that in all time and among all men there has been such belief, and all religions have so taught, and he sees no scientific impossibility in such condition, and retain his scholastic standing; but if he avows that his faith in a life after death is based upon the observation, testimony of his senses in conversation with and sight of disembodied spirits, he loses caste.

One may base his faith upon that which science utterly rejects and yet be thought sane and possessed of scientific spirit; but if he believe upon the strength of the observation of his senses, however careful and long continued, he is visionary whose report or conclusion is not to be trusted.

As a consequence, the scholar, earning his bread by teaching, who in this twentieth century proclaims his belief in the reality of spiritual manifestations, possesses a moral courage that denunciation of belief in witchcraft and thaumaturgy did not call for, three centuries ago.

Dr. Ernst Mach is a superior man, an eminent scholar; but if he has examined and studied the phenomena of Spiritualism no more than his article indicates, he is as incapable of speaking critically upon the subject as one who had merely seen a few Egyptian manuscripts and monuments would be to discuss the correctness of a translation of the "Book of the Dead."

Let him, abandoning other pursuits, devote himself for a dozen years to an examination of so-called spiritual manifestations; let him do this with the sincere purpose of ascertaining whether they are what is claimed, not with the object of showing that they are or are not communications from departed souls; let him resolve that, come weal or woe, ridicule or glory, derision or praise, he will for 12 years hold his peace and then speak the truth as he finds it, and his utterance will be of value. The illustration stated by Renan as to the lack of evidence of the reality of any of the alleged miracles is familiar.

Suppose the investigation he mentions took place—that a hundred capable physicians and scientists in a hospital in a great city, upon a before designated day, saw a dead man miraculously restored to life—how many would go out of the room and over their respective signatures plainly declare that such a thing had taken place? In this present century, not 25. The remainder would at the most say that it seemed so; that they could not explain the appearances; while at the end of a year not ten would still be willing to testify to an actual bringing to life of the dead.

Spiritualists may, but Spiritualism does not teach that any miracle ever did, was or will be wrought, or that anything other than the eternal, unvarying laws of cause and effect has induced any phenomena. It does not avow that there ever was or can be an inter-

ference with natural law; it is in harmony with all scientific teaching; it does affirm that man has a soul that survives the dissolution of the body, and that such surviving souls in times past have made their existence known to and communicated with living men and yet continue so to do. It asks no one to believe without proof; it acknowledges the existence of fraud and imposture in its name; it courts careful, long-continued, rigid investigation; it asks that this may be had in the spirit of an earnest endeavor to ascertain the truth, whatever it may be; but it does not expect that in this age such fairness of treatment will be extended to it.

If it be a delusion, mere fraud and trickery, it will come to naught; if it be a truth, the triple-barred gates of prejudice cannot prevail against it.

Chicago, Ill.

Demonstration of Spirit.

BY A. C.

Did Modern Spiritualism take the contract to demonstrate to the world that man is an immortal being, or did the spirit-world itself take the contract to do so? The first effort was surely made on the spirit side, and through the hypnotic power of manifesting spirits, mortals were compelled to give them attention; and we can but reflect with wonder and astonishment on the marvelous consequence of those tiny, but startling, raps which first enforced cognizance 53 years ago and compelled inquiry which resulted in the recognition of an intelligent controlling influence, and which from so seemingly insignificant a beginning has in the past half century permeated every department of thought; so that Spiritualism may truly be called the leaven of progressive thought the spirit of freedom, the shackle-breaker of the age.

Then, as it has taken care of itself so far, why need we fear but the same power that set the ball in motion can keep it moving? Even though it may not be by thy way, or my way, I have full faith that it will accomplish its purpose.

Modern Spiritualism came in response to the yearning desire of the ages; it came as an answer to the questioning of the soul of man: "If a man die, shall he live again?" Christian teachings, not being grounded in natural law, were becoming insufficient to satisfy the higher reasoning and deeper searching mind of man; the world was fast falling into disbelief and general doubt of continued existence. A more consistent theory and later evidence of the fact was necessary as an answer to the great question.

The present age made new evidence possible of acceptance, as the persecuting spirit of religious proscription no longer dared resort to the fagot and the rack as of yore. So in answer to the world's great need, Spiritualism came with its message of immortal life and liberating power to break the yoke of oppression and tyranny of man over man through ruling authority—creedal restraint, and the many forms of injustice resultant of the power exercised by the strong over the weak.

Spiritualism came through the operation of that Divine Will acknowledged through all ages—that "divinity that shapes our ends"—that "Thus saith the Lord,

which speaking through the prophet Isaiah says," (55:8-12.) Called by whatever name, it is recognized as the power that maketh for righteousness, and it will surely accomplish its mission.

Let us have faith in it. Let us trust it to work in its own way toward its own end. We hold no exclusive patent on spiritual power, either as to phenomena or philosophy, and should rejoice that its facts are receiving recognition at last. Rather should we hope that it may become a well-spring of knowledge from which the whole world may draw.

I, for one, am so happy to think that through its various ramifications it is loosening the mental and spiritual bonds and liberating thought, that I care not through what name its conclusions are reached and the problem of its purpose solved. To the moving power of the spirit-world be the praise.

As for "building temples with gems impearled on the broken heart of a famished world," there has been too much of that in the past. Let us strive each one to build the temple of righteousness in the soul and endeavor to establish peace and justice on earth, that the divine will may be accomplished and the long-prayed-for desire, "Thy kingdom come," be answered.

The Jews may have their synagogue, the Mohammedans their mosque, and the Christians their church, even though, like the Son of Man, Modern Spiritualism has not where to lay its head; but, if having proof of immortality, its adherents consecrate themselves to the righting of wrong and bettering conditions for suffering humanity, individual effort, working through whatever channel toward the end of true reform, may accomplish more untrammelled than if confined in sectarian limits.

Jesus never built a temple, nor organized a church. He simply went about doing good—imparting his healing and purifying influence wherever he went. He took on no name of 'ism' or 'ism'; did not announce his wonderful power through flaming headlines; made no exclusive claim to divine gifts, as his modest assertion proves: "Greater works than these shall ye do." His work proved itself and through his spiritual influence he drew men to him.

To be a Spiritualist is to assume a great responsibility. This is what I consider the "heavy load" Spiritualism has to carry—the weight of the self-seeker as against those who seek to do honor to the Cause for its own sake and the good to be accomplished thereby. But I trust that this will also be regulated by the managers on the other side.

As to these outgrowths—as branches from the spiritual vine, they will bear fruit. The parable of the mustard seed is applicable, as also the leaven. If Spiritualism supply the leaven that worketh for righteousness, what matter who mold the leaves so the command is fulfilled: My people shall be fed.

It is the world's benefit we seek, not selfish ends and a sectarian name. I am glad that spiritual communication is at last recognized as a subject of serious investigation. If it stand the crucial test in the hands of its critics, as we have faith it will, it will be accepted by the world more readily than through its known adherents.

Meantime, Spiritualists have

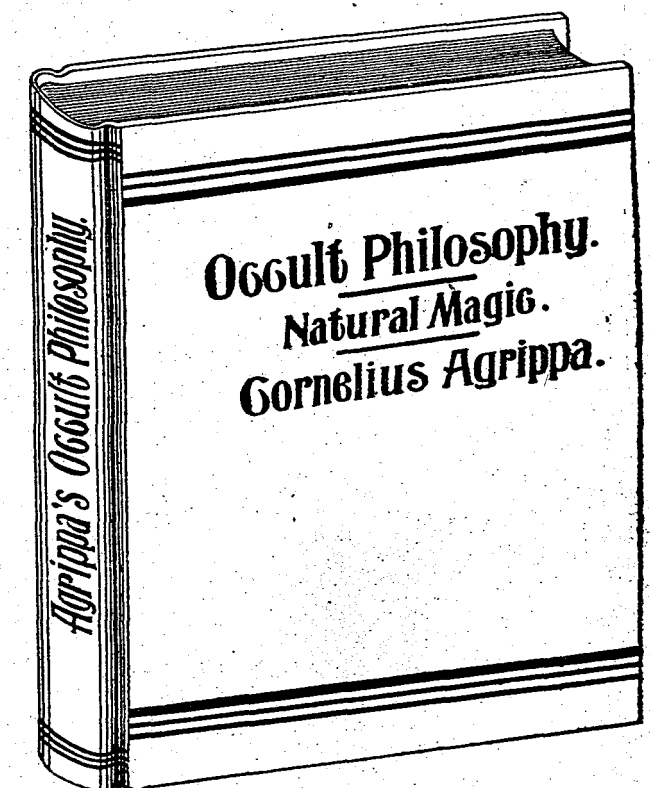
their work to do; they will not be idle. And our spirit friends will not forsake their own, nor allow the Cause to suffer loss.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, FEBRUARY 9, 1901.

The Spirit of a young girl who recently died in Rochefort, France, is causing considerable sensation among the dwellers in the vicinity of Rue Maison. It is said that the spirit comes in reply to knocks and converses prophetically, foretelling many future events.

The Birthday of the world-renowned Thomas Paine, the anniversary of which came last week, seems to have passed by without much notice—at least in this part of the world. Of all the bold revolutionary spirits that sprang into fame during the American struggle for independence, none was more sincere or generous in his devotion to the cause of liberty than Thomas Paine. His memory should ever be held in great esteem by all liberty-loving persons.

Mrs. H. D. Barrett, assistant editor of the *Banner of Light*, we are pleased to learn, is fast regaining her health, and will soon, in all probability, be able to take up the duties of the office again.

An Adept from India, it is proclaimed, will within two years come forth as a master to teach all men the way of truth. He will have power over his own body to disintegrate it and to illuminate a dark room with it. He will defy the world to crucify him, saying that such a power to crucify has been taken from mankind. Quite possibly he may need to exercise that power, for the passions of men, urged on by their prejudices, may otherwise cause trouble.

A Good Idea.—Mrs. Elizabeth Hale of Ottumwa, Iowa, lately deceased, left a will bequeathing a sum of money to build a hall to be used under the auspices of the National Spiritualist Association and to establish a home for orphan children. This is a noble example for other Spiritualists.

The Royal Funeral.

The funeral services over the mortal remains of Queen Victoria occurred on Saturday, Feb. 2. After the naval demonstration at Portsmouth, the body was conveyed to London, where an imposing and brilliant procession escorted the casket from one railroad station to another on the way to Windsor Castle.

The funeral services were held in St. George's Chapel. The body of Victoria was lying in state until Monday in the Albert Memorial Chapel, when it was taken to Frogmore and laid to rest in the mausoleum.

Besides King Edward VII. (accompanied by his Queen, Alexandra), the Emperor of Germany, the Kings of Portugal, Greece and Belgium, many Princes and Princesses and other distinguished personages were there, forming a brilliant assembly, all honoring the deceased monarch. Never in English history has a sovereign been borne to the tomb by so many distinguished mourners.

The number of crowned heads and royal personages in this funeral cortege surpassed those in the celebrated Jubilee procession. The display of naval and military forces reached a total of 35,000 men, and the spectators were a vast multitude.

Memorial services were held in all the large cities of the world, at the same hour as those at Windsor, showing the high appreciation in which the departed Queen was held. Her reign was not only the longest, but the most notable in all the line of English rulers.

The Object of life is not to secure the "bread that perisheth" and the raiment to cover the physical form. These are but incidental things. Our life-work is to build character; to manifest an individualization of being—a personality that will endure beyond this short physical life. The Rev. B. F. Austin, editor of the *Sermon*, Toronto, Canada, very beautifully and truthfully describes this building process, in the following language:

Remember, we are building not with brick and granite alone and for the present plane. We are erecting our thought palaces for future habitation and those supernal, spiritual temples which shall survive the crash of empires and the wreck of worlds, and on the wall of which every good deed, every virtuous endeavor, every unselfish act and every lofty aspiration, will be imperishably engraved. It was said of those who built the famous Taj of India that "they built like giants and fashioned like jewelers;" so, friends, build like giants, fashion like jewelers, your eternal habitation.

Florence Cook (now Mrs. Corner), the celebrated medium who has been in the employ of Sir Wm. Crookes, F. R. S., for form materialization, has lately been in Paris, France, giving remarkable mani-

festations, as we learn from *Revue Spirite*. Some of her seances have been attended by the nobility and princes, as well as those in the ordinary walks of life.

Queen Victoria and Spirits.

We lately stated in these columns that the late Queen Victoria was a firm believer in the fact that we are surrounded by denizens of the spirit-world. It has been often stated that Her Majesty believed that the Prince Consort was her councillor and constant attendant since he passed to the Beyond. A further confirmation of this statement is contained in the *Quiver*, from which we quote the following:

Queen Victoria believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of earthly life. It has been the great consolation of her bereaved years that she felt that Prince Albert was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found "her only comfort in the belief that her husband's spirit was close beside her, for he had promised it would be so." This was told to Dean Stanley by the Queen's half-sister, the Princess Hohenlohe.

Personal Notes.

Mrs. Georgia Gladys Cooley is now lecturing in Minneapolis, Minn.

Mr. A. B. Spinney gave lectures at the Occult Temple in Detroit, Mich., last Sunday, to good audiences.

Mr. G. H. Brooks has organized a society in La Crosse, Wis., with Dr. C. W. Sanderson, president; Mrs. Paul vice-president, and A. W. Jarvis, secretary and treasurer.

Moses Hull is lecturing to large audiences in the Spiritual Temple at Buffalo, N. Y., dealing with the questions which engross the attention of the people of to-day.

Capt. Geo. W. Walrond of Denver has been appointed State Agent of the National Association for Colorado. He is a good speaker and an earnest worker, demonstrating the truth of the philosophy and phenomena of Spiritualism.

Mr. T. Grimshaw is laboring for the First Spiritual Association of St. Louis, Mo. The audiences have become so large that the Association has engaged the Masonic Temple since New Year's, with a seating capacity of about 800, which is well filled each Sunday.

The Massachusetts Medical Rights League has begun an aggressive campaign against the unjust methods of the State Board of Registration in Medicine. Dr. Pfeiffer, the efficient president of the League, has appealed to Governor Crane to remove the entire Board for causes which he succinctly and definitely sets forth. Dr. Pfeiffer is in earnest, and as his charges are backed up by facts, the Board of Registration in Medicine will soon, we hope, be minus its lucrative job. Success to Dr. Pfeiffer!—*Banner of Light*.

Nothing is more disgraceful than insincerity.—*Cicero*.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

SELECTIONS FROM THE WRITINGS OF GEORGE MACDONALD, or Helps for Weary Souls; compiled by J. Dewey. Chicago: Purdy Pub. Co., McVicker's Building. Price, 50 cents.

This is a neat volume finely printed and beautifully bound in light-colored cloth, with gold lettering. It contains up-lifting matter and is what its name implies—a real "help for weary souls," leading them to spiritual thoughts, good deeds and pure aspirations. It contains precious words of consolation for those who are weary from the trials and difficulties of life, and helps to make the pathway brighter.

SPIRITUAL LAW IN THE NATURAL WORLD, by Eleve. 193 pp. Chicago: Purdy Publishing Co. For sale at this office. Price, 50c.

This is the ninth edition of this popular pamphlet. The science of Spiritual Law will change the life of the world, giving joy for sadness, health for sickness, peace for discord, and truth for error. Heed its teachings and test its power for yourself.

The New Abolition is the title of one of the latest monthlies. It is published at Topeka, Kans., by Hawks & Burgess, at 50c a year.

Soul and Mind is the title of a new monthly published by Maude Moore, Denver, Colo. It is a soul-culture journal of 8 pages, and contains much that will interest all progressive people.

Readers interested in metaphysical and occult subjects will be pleased with the February issue of *Mind*, the leading representative of the New Thought movement. Did Christ Teach a New Religion? the opening article, is by Swami Abhedananda, a Hindu apostle of the Vedanta, and will prove startling to most Christians. Alliance Pub. Co., New York. 20 cents.

Domestic Science Monthly for February, in its varied list of contents, embraces the following: Scientific Housekeeping, Mending Morals by Making Muscles, Deep Breathing, The Effect of Modern Education upon Children, Educational Demands of To-day, etc. Published at Oakland, Calif. 5c.

Suggestive Therapeutics for January contains many excellent articles. Among them we may mention the following: Survey of the Year's Work, Evidences of Telepathy, How to Use Suggestion, Keynotes of the Harmony of Nature, A Good Word for Hypnotism, etc. Published at Chicago (Times-Herald Building) at \$1.00 a year.

We have received a copy of *George's Weekly*, published in Denver, Colo., which contains an illustrated article by Senor Don Korkes, entitled *A Flying Trip to the Land of Sunshine and Flowers*. It describes the home and surroundings of Mrs. Helen Wilmans at Sea Breeze, Fla. It is called "City Beautiful." It shows several views

of the surrounding country, and particularly the Hotel Collonades, which will accommodate 200 guests, and shows the genial faces of Col. C. C. Post and his wife, Mrs. Helen Wilmans, the celebrated head of the Mental Science Association, which has subordinate Temples all over the States. She is also editor of *Freedom*, an excellent weekly publication devoted to Mental Science.

In the editorial comment on current affairs in the February *Review of Reviews*, the death of Queen Victoria and the accession of King Edward, as the overshadowing events of the past month, demand first place. Excellent portraits of the lamented Queen, the new King, Queen Alexandra, and other members of the British royal family, accompany the text. The editor analyzes the remarkable influence of Victoria as a sovereign, reviews her long and splendid reign, and points out the elements of strength and stability in the monarchy as it will be administered by Edward VII.

Dominion is the new name adopted for the *Healer*, and it now appears in a changed form and will be issued bi-monthly hereafter, instead of monthly. Published at 424 Green Ave., Brooklyn, N. Y., at \$1.00 a year.

Birthday Guide to Character Reading, by Frank T. Allen, 23 St. Mark's Place, Brooklyn, N. Y. This is devoted to astrological readings and will be found of much interest to students.

The prospectus of a new work entitled *The Unsealed Bible*, by the Rev. George Chainey, room 1021, Masonic Temple, Chicago, Ill. The author was formerly a Methodist minister, then a Unitarian, then an independent speaker for an ethical society. He has spent ten years in retirement, after having studied Theosophy, Spiritualism, Christian Science, etc., and now has obtained great illumination, which he proposes to give the world in the aforesaid book.

Free Thought Magazine for February contains a frontispiece showing the five officers of the American Secular Union. Among its contributed articles we mention the following: *Misconceptions of Agnosticism*, by Geo. Jacob Holyoake; *The Earth Not Born of the Sun*, by E. D. Tenney; *Spiritualism*, by J. M. Peebles, M. D.; *Wait's History of the Christian Religion*, by Robert N. Reeves, etc. Published by H. L. Green, 213 E. Indiana St., Chicago, Ill. \$1.00 per year.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the *JOURNAL* one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month]

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

L. R. Cody, hypno-magnetist. Treats drug and drink habits by suggestion. Particular attention given persons wishing to acquire the trance state for the development of medium & seer faculties. Fresno, Cal., Box 1233.

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium. 305 Taylor St., San Francisco, Cal. Private demonstrations daily.

Mrs. Sadie Eberhardt, 3250 22nd Street. Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. H. B. Gillingham, 305 Larkin St., room 90, 4th floor. Sittings daily. Circles Sunday, Tuesday and Thursday eves.; 10 cents. Developing circle Friday eve.; 25 cents. Readings by mail, \$1.00. Take elevator.

Dr. Wm. Penn Haworth, Oakland, Calif.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So. Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330½ So. Spring St., Los Angeles, Cal.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Fred Mann, Magnetic Healer, 848 McAllister St., S. F. Head troubles, weak eyes and sight, and rheumatism, a specialty.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palnbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049A Market St., S. F., Cal. Readings and Treatments daily.

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MARY KELSEY BOOZER, Medium.



The Editor is not responsible for the opinions of correspondents.

Mediums at Washington.

TO THE EDITOR:

It may be of interest to you and your readers to learn that the N. S. A.—through the activities of its treasurer and secretary—is busy this Winter in seeking to secure justice to mediums in the District of Columbia, as follows: At the present time House Bill 13,709 includes in its measures, to be acted upon, Sec. 34, which reads as follows: "That clairvoyants, soothsayers, fortune-tellers by whatsoever name called, shall not be allowed to practice their calling in the district, and anyone attempting the practice of such calling, as aforesaid, shall be deemed guilty of a misdemeanor, and upon conviction thereof in the police court shall be subject to the penalty prescribed in Section 12 of this Act."

The Sec. 12 referred to provides that anyone required to pay a license tax, and shall fail to do so, will be subject to a fine of not less than \$5.00, or not more than \$50, or shall be liable to imprisonment at the jurisdiction of the Court, till the fine is paid.

This measure is similar to the one which the N. S. A. treasurer, Mr. T. J. Mayer, last year succeeded in having eliminated from the bill for the revision of the tax laws for this District. It is up for consideration again, and we are, with the aid of some of the members of the House, doing our best to again have it suppressed.

Another House Bill—No. 13,667—relating to the licensing of mediums to hold seances is also under consideration, and the N. S. A. officers at Washington, with friends of influence, are seeking to have this Bill passed, that taxation will not be a menace to the good work of our mediums here, or bear too heavily upon them. This Bill is to authorize the Commissioners of the District of Columbia to prescribe license fees and make regulations for governing the same, and to fix penalties for non-compliance, in the practice of trades, professions and so forth.

If this latter bill is passed, we are sure that the Commissioners who seem disposed to be just will

regulate the license fee of mediums in this District so that it will not prove a burden to them. At present the circles of mediums—where admission fee is taken—are held as "exhibitions for gain," and, as such, the mediums are taxed \$10 per week for holding them. One medium in this city has been paying that exorbitant tax this season, while waiting for the matter to be properly settled. We hope to have the bill as mentioned passed, that the Commissioners can act upon the subject, as we are assured that the license will be reduced from \$500 to \$25 or \$30 a year.

The question may be asked: Why have any tax?—why not have the law impinging upon the rights of mediums to hold circles, without taxation, repealed? The answer is twofold: We find that we cannot get Congress to treat the question as that of involving the rights of individuals concerning their religion, as Congress does not deal with religious matters; therefore, we must take the matter on the ground of professional work, and the law is, that professional people shall be taxed for conducting their business for gain. Therefore, it is conceded much better to have the tax brought down to a reasonable figure that will not bear heavily upon any medium. It is also believed that a slight tax upon the public seances of mediums will do a great deal towards barring out traveling mountebanks, who pretend mediumship, but whose seances are really shows "for gain." We are using our influence for the greatest good to the greatest number, for we can see that it is better to get the Commissioners and Congress on the side of what we claim to be justice, than it is to so antagonize them that no concession will be made.

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Elbows	Fire	Fire	July 22 to Aug. 23
Lower Arms	Earth	Earth	Aug. 23 to Sept. 23
Wrists	Air	Air	Sept. 23 to Oct. 23
Hands	Water	Water	Oct. 23 to Nov. 22
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

Mrs. R. Cowell is giving readings and holding circles at her home, 414 East Sixteenth St., Oakland, Cal.

Mrs. Clara Foltz delivered an inspiring lecture at Golden Gate Hall last Sunday morning before the Mental Science Temple on "The Possibilities of the Human Mind."

Mrs. C. J. Meyer read flowers and sealed letters psychometrically at Friendship Hall, 335 McAllister St., last Sunday evening. She was assisted by other mediums. There was also good music.

Mr. and Mrs. Eberhardt held the usual seance last Sunday evening at their hall, 3250 22nd St., giving messages from the spirit-world to those in attendance.

Mrs. W. Weir is holding meetings in Becker's Hall, on Washington St. (bet. 8th and 9th), Oakland, every Wednesday evening, giving tests and messages from the spirit-world.

The Mediums' Protective Association will hold its regular monthly business meeting and social on Saturday evening, Feb. 9, at 1151 Octavia St., the residence of Mr. and Mrs. H. A. Griffin. The Oriental quilt will be raffled on that occasion. All members and their friends are invited to be present.

A Change in time has been made for the Washington's Birthday Party to be given at Mission Opera Hall, from Thursday to Saturday, Feb. 23. Be sure and look out for this party and take it in.

Rain, during last Sunday evening, prevented many from attending the evening meetings. The audiences all suffered very materially on account of the continuous rain, which lasted for several hours, during which time much water fell, and even hail-stones covered the streets.

Mrs. Sadie E. Cooke has a stock of the Sunflower Jewelry (Spiritualist emblem). Parties wishing it will please call at 702 1/2 Van Ness Ave., San Francisco.

Mr. and Mrs. Lillie gave a reception on Thursday, Jan. 31, to Mr. and Mrs. Drake, who are temporarily in San Francisco. Among the invited guests were some of the most prominent Spiritualists of the city. Speeches of welcome were made by Mrs. R. S. Lillie and Mrs. S. M. Kingsley, Mr. M. S. Norton, president of the California State Spiritualists' Association, and Mr. W. T. Jones, secretary of the Association, and Mr. T. G. Newman, editor of the PHILOSOPHICAL JOURNAL; Mr. Wm. Rider, president of the Society of Progressive Spiritualists, and Mr. G. H. Hawes. Mr. and Mrs. Drake each responded in very felicitous and happy remarks. After partaking of refreshments, the guests departed, having spent a very pleasant evening.

The Ladies' Aid Society met as usual for business on Wednesday afternoon in Occidental Hall. Mrs. B. F. Small presided. After the routine business, questions came up for discussion relative to the work before the Society, in its special line. The regular monthly social will be held in Occidental Hall on the last Friday of February (the 22nd) when a good program will be presented.

Occidental Hall was well filled, considering the stormy weather, last Sunday evening, to listen to an inspirational lecture given by Mrs. R. S. Lillie, which was followed by messages from the spirit-world and psychometric readings through the mediumship of Mrs. Maud Lord Drake, which gave universal satisfaction. These meetings will be continued, until further notice, each Sunday evening.

Oakland.—The meetings held at Loring (small) Hall, under the auspices of the mediums of the city of Oakland, continue to grow in popularity and attendance. Wednesday evening, Jan. 30, Mrs. Gunn opened the meeting with a few appropriate remarks, and was followed with messages of consolation given through Mrs. Cowell, Mrs. Smith and Mrs. Stewart. Good music is a special feature of these meetings. Cor.

"Words That Burn" is an interesting story. It has many psychic experiences and takes up new thought ideas. The title gives a clue to the plot, and shows how angry words sear the soul.—*The Free Man*.

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A Washington's Birthday Party will be given by the Mission Lyceum on Saturday, Feb. 23, at Mission Opera Hall, 2131 Mission St., San Francisco. This will be one of the events of the season and a very nice program is being arranged for the occasion.

Mr. B. F. Small, who was confined to his home by illness some time ago, is now at the Custom House, devoting his energies to his usual occupation. The *Banner of Light*, in a recent issue, remarks as follows concerning this earnest worker:

MR. B. F. SMALL.—This true and tried friend of the "good Cause" has been seriously ill at his home in San Francisco; but we are pleased to learn from the columns of our esteemed contemporary, the PHILOSOPHICAL JOURNAL, and from private letters as well, that he is now on the road to recovery. This will be welcome news to his thousands of friends throughout the nation. Spiritualism in California owes much of its present prestige to the devoted service of Mr. B. F. Small. May he long be spared to do battle for the Cause he loves so well.

Whitney Hall, 1164 O'Farrell St., San Francisco, was comfortably filled, considering the stormy weather, last Sunday evening, with anxious inquirers, who desired to receive communications from their spirit friends who have gone before. Mr. Salisbury, through his medium, Mrs. J. J. Whitney, not only demonstrated the truth of spirit communication, but gave comforting messages to those present from their friends in the spirit-world.

Mme. Young held her usual Sunday evening meeting at Oriental Hall, 619 McAllister St., giving spirit messages and tests to the audience, meeting with recognition and approval. Mrs. Sarah Seal gave an interesting lecture, and Profs. Richard Young and Bothwell Brown furnished excellent music.

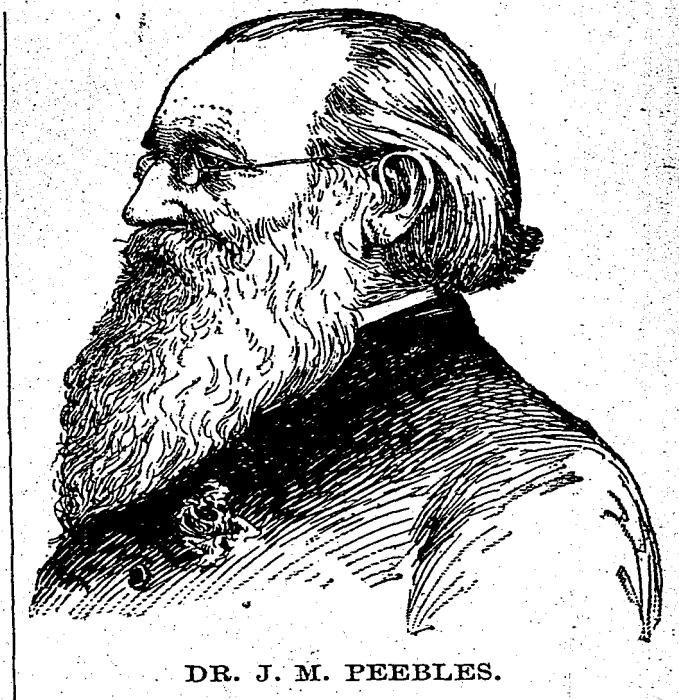
Oakland.—The question, "After Death—What?" (continued from Jan. 27) was opened by Mrs. Gunn last Sunday, who was followed by Dr. Anderson, Pres. Preston and others. The subject has proved so intensely interesting that it was voted to continue it one more Sunday. The evening meeting was devoted to messages through the mediumship of Mrs. Stewart. Geo.

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A Benefit.—Ladies from the Flower and Fruit Mission and Associated Charities have joined with the Ladies' Aid Society to give a benefit entertainment and dance at Occidental Hall, Thursday evening, Feb. 21, for Mrs. Hutchings (the wheel chair medium) who is much worse with rheumatism. The program will be attractive with new talent, and the ladies hope to sell 600 tickets at 25c and ask all to pull together. C. H. WADSWORTH.

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 16, 1901.

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No. 7.

A CHILD TO THE UNIVERSE

I am but a part of Thee—
Like the land and like the sea—
Like the burning light of day—
Like the broad and starry way.
Good for all is good for me—
I am but a part of Thee.

In thy hands I leave my fate;
Naught have I to supplicate—
Naught to ask that should be done
From the Ruler of the Sun.
Born for love or born for hate,
In Thy hands I leave my fate.

As thou mad'st me I shall grow;
As thou teachest, I shall know;
As Thou givest, I shall keep;
As thou chastenest, I shall weep.
Guider of the Ocean's flow,
As thou mad'st me I shall grow.

I the part, and Thou the Whole—
Shall I tremble for my soul?
Fear to meet, in realms unknown,
God the Lover of his own?
We but seek the same great goal—
I the part, and Thou the Whole.

Child I am, yet do not fear
Coming day or coming year;
Each brings closer union still
With the universal Will.
Each to each and All draw near—
Child I am, yet do not fear.

EDMUND NOBLE.

sisted. "It's just like mine, and only one flight higher. What's the matter with it?" Mrs. Black was painfully confused. She made an evasive reply, and was about to leave the room, when she paused suddenly.

"Let me tell you, Miss Penelope. When I first came here I had that room. Every night, as soon as I put out the light, the room was filled with a soft grey twilight, and then, walking about the place, or sometimes bending over me, was a tall lady in grey." The suppliant for a lodging was inclined to laugh, but seeing Mrs. Black's look of distress, she controlled herself.

Another occupant further enlightened Miss Penelope, and further emphasized the story of the visitor in grey. He said he never heard a sound. The figure moved about like a shadow, or as she might have done if she had been flesh and blood, and busied herself in putting the room in order. Sometimes, when he entered late at night, he found her there sitting by the window. On lighting the gas she disappeared. If he wakened in the night, or even in the

morning before it was quite light, the lady in grey was always in the room, and frequently close beside the bed. He assured Miss Penelope that he felt no fear, but he didn't like it. He wanted the room for himself. When he told Mrs. Black that he must have another room or he would leave the house, he found that the lady in grey was an old story. He would not advise anyone to try to occupy the room.

What the story of the house is no one seems to know. It is a good, up-to-date house for the neighborhood, but in this room—

There hangs the shadow of a fear,
A sense of mystery the spirit daunted,
And said, as plain as whisper in the ear,
The place is haunted. —Two Worlds.

Portrait Painted by Spirits.

The portrait of a middle-aged man—said to be a "spirit" picture—has for the last week (Jan. 26, 1901) occupied the show window of a business house at Rochester, Ind. The picture belongs to Julius Rowley, an attorney of the town, who declares that it is an exact likeness of his father as he was 28 years

ago. Mr. Rowley says his father never had a photograph taken nor a painting made, and left absolutely nothing in the way of a portrait. Mr. Rowley says that a year or more ago he called on two spirit mediums in Chicago and received what purported to be a written communication from his father. The mediums then informed him that they would supply him with an accurate portrait of his father.

Ten days ago, in company with John Shetterly, a lumber man, he called to procure the picture. He says that upon their arrival the medium secured a sheet of canvas and placed it near a window. One of the women sat on the side of the easel and placed her hands upon it. In a few moments color began to appear on the canvas, and slowly the features of the elder Rowley were drawn precisely as the son remembered them. Mr. Rowley himself is not a Spiritualist, and admits that the story of the reproduction of his father's countenance completely baffles his understanding. He paid for the portrait and will hang it in his home.—Denver Post.

BORDERLAND

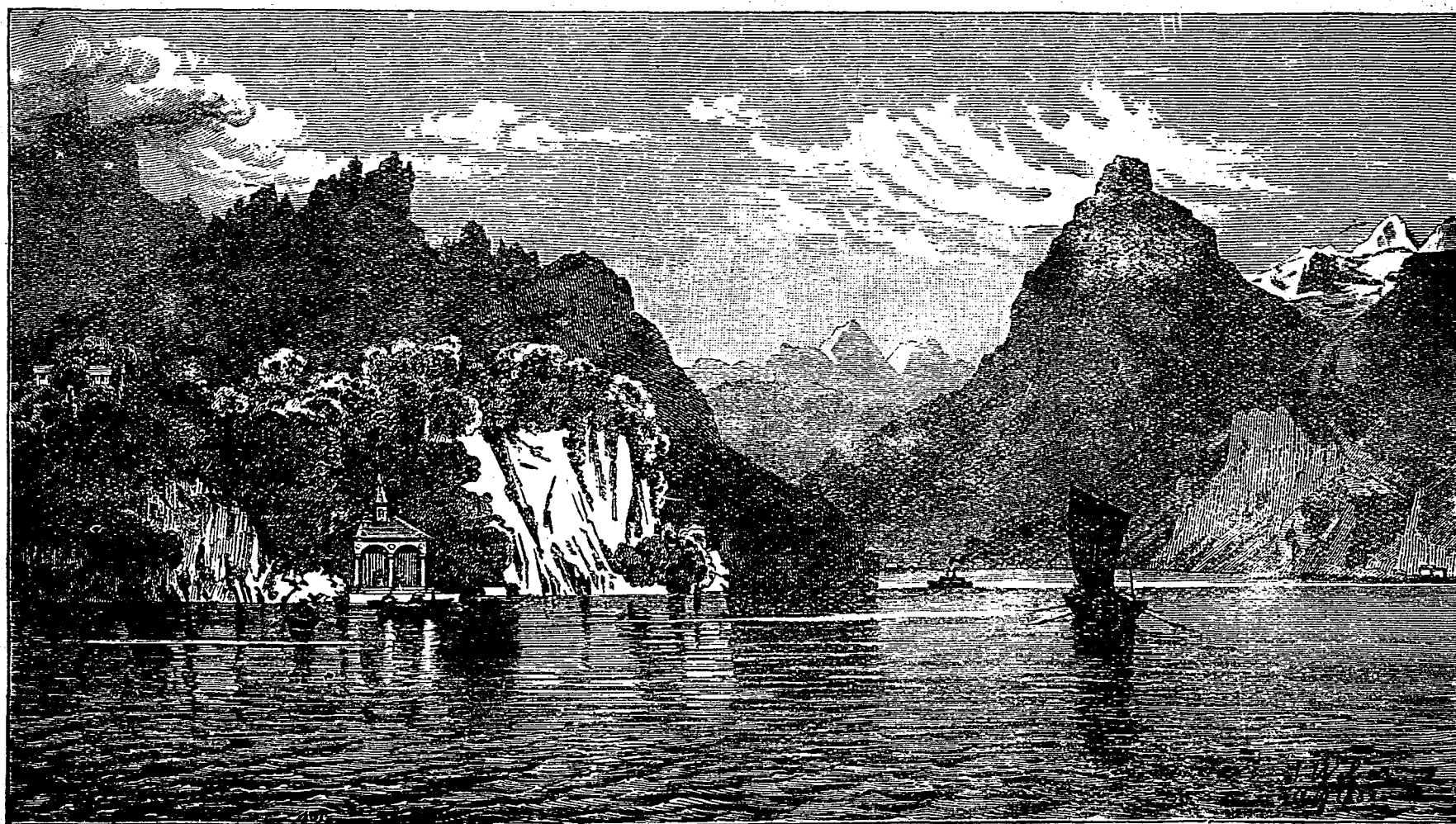
Haunted Houses.

It happens that here and there where the tide of life flows along between shores of stone stoops, there is found a house that is the abiding place of something, at least, mysterious. One such house is within the length of Forty-fourth St., west of Eighth Ave., London, Eng. This house, like many of its substantial kind, has seen better days. In its prime it was the home of a fortunate family. Probably within its day it has sheltered several such families. Now it is a genteel boarding-house.

One evening not long ago several of the household were in the parlor. One of the boarders, Miss Penelope, said she had a friend who was coming to the city for the Winter. Could Mrs. Black, the hostess, find a room for her? "I think it hardly possible," Mrs. Black answered, "much as I'd like to oblige you. My rooms are all occupied."

"Couldn't you let her have the room over mine? It must be quite pleasant, and it is not in use, is it?" Mrs. Black looked embarrassed for a minute, then she said: "I am sure your friend would not like that room; no one ever does, and it gives the house an undesirable reputation to have persons coming and going."

"Oh, I'm sure my friend would like the room," Miss Penelope in-



Tell's Chapel, Switzerland.

This justly celebrated chapel is one of those simple monuments of their national history which are, and must be, objects of veneration to all the Swiss, whether or not they are convinced of the truth of the legend of Tell. The old chapel dated, beyond doubt, from the fifteenth century. As it was becoming very dilapidated, it was determined to restore it, and the Swiss Society of Art undertook the decoration of the interior. The necessary funds were soon raised. The Federal Government, the Cantons, various societies and individuals, among whom Swiss citizens sojourning in foreign countries were conspicuous, laid their gifts on the altar of their Fatherland.

On the back wall, above the simple altar, are the "Leap from the Boat," on the right the "Death of the Tyrant," on the northern wall the "Apple Scene," and on the southern the "Oath of Ruth." The paintings are of high artistic merit, and while perfectly intelligible to the common people, they have received the approbation of connoisseurs. The restored chapel was dedicated with great ceremony in June, 1883.

A Remarkable Dream.

A few years ago, writes M. K., Horsham, in a recent letter to the editor, my sister, when staying at Southborough, about 20 miles from Boston, Mass., had a strange dream, which may be of interest. I will therefore narrate it as clearly as I can, merely remarking that it can be substantiated by persons now living.

My sister dreamed that her friend (who was staying in the same village and, like herself, was an English girl), had received a cablegram, bidding her return to England at once. She did so, and my sister distinctly saw in her dream the young lady met at Liverpool by friends whom she did not know, but whom she could describe. My sister had scarcely sat down to breakfast that morning, before a note was brought in to her, which had been hurriedly sent by her friend, saying that she had got a cablegram and would have to start to England as soon as possible. She afterwards learned that the lady was met at Liverpool by the very person, or persons, revealed to her in her dream.—*Spiritual Review*.

Telepathy.

The Countess Schimmellmann communicates the following to a Scandinavian paper:

"About two years ago I anchored my yacht, the Duen, in the Lymfjord. My youngest son, a bright, golden curly-haired boy, was rowing with one of our sailors in a boat, about a mile and a half from the yacht. In the clear air of the North they were yet seen, and I, watching them, distinctly saw the boy rise and overturn the boat, so that it was filled with water. I saw him and his comrade struggling in the waves, and my lad sinking, until only his golden curls were floating on the waves.

"All this took several minutes of time, and already at the first sight of the overturning boat I cried for help and hurried the crew into the lifeboat. With great quickness they tried to reach the spot, but it was impossible to do so before the lapse of fifteen minutes. When they arrived, they found the boat quite safe and both lads fishing. They could not think what had made me see this, and turned to row home; but after they had taken several strokes homeward, the whole thing happened exactly as I had seen it about fifteen minutes before; but the boat being near, the mate was just in time to catch the golden curls of my boy when he was sinking, while the sailor was clinging to the boat; so both were rescued.

"I am not subject to sights of any kind generally, and I simply give this fact as we all saw it happen, and cannot give it any other explanation than that it was a warning to rescue the lives of the boys."

Upon the same subject the *Review of Reviews* writes: "An electrical engineer of the name of E. W. Roberts says that he has conducted a series of careful experiments which have proved to him that he is able to communicate telepathically with persons at 400 miles distance, not in a single instance, but repeatedly. He has also succeeded in receiving a message from one who was 1,000 miles away. He claims also that he has abundance of evidence to prove that his ability to send and receive telepathic communications is possessed by everyone."

"During the past few months, similar telepathic experiments have been successfully carried out by a small circle of investigators in Kerang," says the *Kerang Times*. "Verbal communications uttered at a corresponding circle 200 miles distant have been automatically and simultaneously transcribed through the hand of a local sensitive. In some instances, the spoken words have been transmitted across the distance and heard here.

"One noteworthy example occurred on a recent Sunday evening. One of the investigators remarked: 'I hear ——— singing,' and repeated the words of the song he heard—a verse from 'Juanita.' Subsequent inquiry proved that on the evening in question the singer referred to was practicing the duet with a young lady, the niece of a well-known resident of Kerang, who at the time was on a visit to the metropolis."—*Harbinger of Light*.

Difficulties of Communication

HUDSON TUTTLE.

If the hand of the medium wrote, or the tongue moved as an independent instrument, it would be perplexing to account for the failure and weakness of many communications, but with a better understanding this disappears.

When the control is perfect, names and dates can be readily given, for the medium is then simply a machine obeying the will of the control. This state is rare, and in all cases of impressibility, thoughts are transmitted by waves through the spirit ether, and are received by the mind of the medium as waves, and not in the form of words.

To illustrate: Take the telegraph; the current of electricity passes along the wire to the receiving instrument, and is transformed into a series of sounds, which, in turn, are translated into thoughts. A thought is sent through the ether by a spirit in a series of waves, as the electric waves are sent along the wire. If the mind on which they strike is sensitive—that is, mediumistic—such mind becomes the receiving instrument, and these waves, impinging on it, give rise to the same idea that set the waves in motion. But as the mind is subject to ever-changing conditions and states, and the medium not amenable to the fixed determination which can be given an electrical instrument, he becomes an important modifying Cause.

The culture and condition of his mind determine the words by which the thought shall be expressed, and unless this capability exists, impressions thus received could not be transformed into appropriate words. The idea may be thus given, but the words being the medium's expression, depend on his vocabulary, and the style must be more or less that of the instrument. To transmit a name or date, which has no idea, requires the most perfect conditions of impressibility, if pure automatic action is not reached. The difficulty will be understood by those who have experimented in hypnotism and mesmerism. Subjects who obey suggestions and read thoughts of the operator are common, while those who are able to give names, dates, etc., are rare.

In Delinze's work on Mesmerism an instance illustrative is reported. A sealed letter was given a very susceptible magnetic subject. It read:

"No other than the eye of Omnipotence can read this sentence in this envelope.—Troy, N. Y., August, 1837."

The subject read: "No other than the eye of Omnipotence can read this in this envelope. — 1837." He omitted "sentence" and all the date but the year.

The difficulties of communication are very great and can be only comprehended by a spirit who undertakes the task. How changed the message may be by the receiving mind is illustrated by an incident related by the well-known author and gifted medium, Mary Howett. It came in the form of a dream. Mr. William Howett was then in Australia, and she dreamed that she received a letter from her son, in which, in large letters, appeared: "My father is very ill." Six days afterwards a letter came, not from her son, but from a friend, saying: "If you hear Mr. Howett is very ill, let this assure you he is better." All that was correct in this message was the central thought.

Far more difficult is this spirit-impression than sending messages by telegraph, or telephone, and how often are the latter strongly disturbed—countless influences act on the current, magnetic streams flow in from the sky, the air, the earth, and after every precaution, the current is affected: so with the thought-waves in their transmission. And again, what would the telegraphic message be if the receiving instrument was not perfect and failed to catch the vibrations except at intervals?

Hence the caution with which judgment should be rendered, or conclusions reached.

That abstract terms, names, dates, etc., are not given, or if attempted there are failures, does not invalidate the other parts of the message. They should not be pressed, for as soon as possible they will be given. The spirit communicating often refuses or hesitates to make the attempt, well knowing the chances of failure and the criticism sure to follow.

The Cultivation of Harmony.

MAX MUEHLENBRUCH.

There is a movement of matter that may seem to express only physical life, yet by your own thought power you can cool the physical brain, as with ice, or you can build there a furnace of anger, hatred or lust that may burn up your manhood; but these great changes prevent harmony. Whether your brain be cool or hot, you have your mates of like vibrations, and as your brain throbs from fierce passion to calm investigation, you are flitting from one sphere to another.

Do you see what all this means in relation to what is called obsession? It is only by applying this thought to the spirit side of life that you can understand the relation of the two worlds. You have a brain that vibrates—your spirit brother also has a brain that vibrates; and both brains respond to the power of thought. But your thought moves a mortal brain, whilst the thought of your brother moves a spiritual brain. Think what this means: Many acts are supposed to originate in a person's own mentality, yet if we could view behind the scenes we would find that many actions are guided by an unseen influence.

Few realize their insignificance in this mortal life, and often take

the credit when the origin was in the sphere of immortality. In this physical life we think that we are great actors; assuming that all our actions come from our own capabilities. If we had the power to lift the thin veil between our physical planet and the spirit-world, we would begin to unfold a stronger power of concentration and self-guidance. Our spirit-brother is invisible to us because his spirit form is composed of ethereal matter vibrating too rapidly for us to see, or, at least, to sense; but it tells us that thought moves his spirit brain with a rapidity unperceived by him as a spirit. His swift thought is impossible to our earth brain. Yet it is natural: there must be harmony of vibration or there will be no interchange of thought.

To illustrate: Here is a telegraph sounder and its operator, whose swift finger you watch as it is vibrating the electric flash; in yonder distant city sits another operator, equally skilled, awaiting that message. Unless the sounder be in harmonic vibration with other instruments, he can see a movement and hear a ticking sound, but the intelligence struggling for expression will remain silent to him—the distant thought cannot reach his mind. Yet thought travels on the natural current of vibration. Your brains are instruments for interchange of thought, but the human brain is far more delicate than any telegraph instrument; hence the vibration regulates its beat and orders it to move fast or slow.

You do not think what you are doing, but it is your own will-power which makes each atom vibrate with thought. It is for you to learn to vibrate your own thought, as you are a spark of this infinite power of life; hence you should act as a creator yourself. A person whose brain instrument is tuned to the same pitch as your own, will often think the same thought, even if you have not spoken. The difference between the instrument and the brain is that you can see one work by the operator's fingers, whilst the other gives an answering tick to every thought of the immortal vibration.

The Peerless Reformer.

In discussing the religious question a writer says: "Humanity will follow in the footsteps of the Christ as ardently as it has already subdued and overrun the earth." The important considerations are to raise the standard of morals—to make humanity wiser and better.

The following blindly in the footsteps of the Christ is not in accord with his teachings—he said his followers would do still greater works. The turning of water into wine, as was reported to have been done at Cana, was not a wise and commendable act, and those who insist that the Nazarine was the highest type of all the ages are grossly ignorant or blinded by prejudice. This nation expends \$1,000,000,000 annually in intoxicating beverages, and the wreckage and ruin resulting from its use is appalling.

As a great religious reformer prohibited intoxicating beverages several hundred years before the birth of Christ and his creed embracing the Jewish commandments, which the Son of Man declared would save, it is evident that there is a greater, grander teacher than the Judean carpenter, and his

name is Buddha. As indicating the character of that faith, which greatly exceeds in number of adherents any other religion, the divine story states that after measureless striving and self-purification, Buddha had gained the right to enter Nirvana, but with compassion filling his heart, he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should have become his disciple, and until every disciple should enter Nirvana before him."

Such should be the aspiration of all lovers of Allah—of all who desire to make his creatures wiser and better.

QUAKER.

The Twentieth Century.

LYMAN C. HOWE.

Now we are fairly launched upon the prophetic sea of the 20th century, which began at midnight on the first day of January. It brought with it out of the matrix of the old century from which it was born, many brilliant gems of science, history, religion and spiritual truth. It also bows under a load of dross brought down the lava streams of dead centuries, in which we have to take our part and work for the elimination of the eternal gems, and the dissolution of the procrustean beds of error that still weigh down the advancing civilization. The new century bears on its bosom great scars inherited from the wars and furies of the past. It bows under a load of selfishness, greed, cruelty, passion and bloody wars, and groans for help to unload them. Many forms of slavery cling to it as relics of the past, still vital with evil to the helpless innocents.

On Sunday, Jan. 20, at 9:30 p.m., Mrs. Mary Andrews of Moravia, N. Y., left her suffering body to join the hosts of the inner life. She was one of the first and best of materializing mediums.

Thirty years ago her home at Moravia was the rendezvous of thousands and tens of thousands from all parts of the world, and there they met face to face their arisen friends, and talked with them "as a man speaketh with a friend." There I saw my brother in a good light, as natural and real as ever in the flesh.

On Jan. 23 we laid her form to rest, after dispensing the spiritual gospel, as the best and only comforter, to a large and sympathizing audience.

So determined was Mr. Andrews to carry out her wishes, and secure the speaker of her choice, that ten telegrams were sent and the funeral postponed 24 hours, to enable me to reach the place.

Mrs. Andrews had been in poor health for several years, and in April last she took to her bed, and steadily went down, in spite of best medical skill, suffering terribly until death released her. Three daughters survive her and five grandchildren, all located in neighborly relations in Moravia. I reached home from the funeral Thursday evening just able to walk, owing to the wrenchings of a month with la grippe, together with a rush and travel, etc.

Mrs. Howe is slowly improving after 3 weeks of the "grip," during which she was under care of a physician about two weeks. We are thankful it is no worse. Winter is here, but Spring twinkles in the distance, and it will melt the snows and renew the flowers.

Fredonia, N. Y.

LOVE, SWEET LOVE.

[TUNE: HOME, SWEET HOME.]

Midst pleasant companions, and friends
of my youth,
In life's rosy morning, I learned this
great truth:
That to live is to love, and to love is
divine,
And the heart-love I give finds an echo
in thine.

CHORUS:

Love, love; sweet, sweet, love;
To the beggar or prince there is nothing
like love.
It beams in the love-light of glorious
eyes;
It throbs in the music that floats from
the skies:
That to love is to live, and to live is
divine,
And the heart-love you give finds an echo
in mine.

J. MARION GALE.

Practical Spiritualism.

J. D. CHURCHILL.

Spiritualism is spreading and doing its own work in its own way. Let all who advocate organization work together in harmony on any line to which they are drawn. But Spiritualism is as free as the air we breathe and cannot be bound nor circumscribed. Wherever there is a receptive spirit, there will it take up its abode, whether it be in the church or out of it. Let it go into all isms and cults; it is the leaven that will leaven the whole lump at last, even if we do not crystalize into organized bodies.

What matter how the world is enlightened, so the light comes—if we lead true, spiritual lives according to the precepts of our angel teachers? If we let our own light shine with a pure and undimmed radiance, we need not be over-anxious for the cause of Spiritualism. It will take care of itself if we but do our part. If our highest idea of its mission is to get the correct names of our friends who have passed to the Beyond, surely our estimate of what Spiritualism is here for, is very deficient. The test and the correct name were necessary in the younger days of Spiritualism, but it has grown since then, and can no more go back to the primitive days than man can go back to his primitive state.

From now on, the work of Spiritualism is on a higher plane, its mission the high and holy one of redeeming the world from want, misery and degradation, and may be called practical or applied Spiritualism.

Cambridge, Mass.

The Work Before Us.

S. D. NULTON.

Some time ago I saw the following question in the JOURNAL:

"Why do not wealthy Spiritualists bequeath something to the Cause when they die, instead of leaving it to some other society?" The lack of organization was given as a cause and something like the following: "When Spiritualism becomes respectable, then will the shekels fall into its lap."

Christianity was not considered respectable until some time before the reign of Constantine the Great, when it was sidetracked to the interest of kingcraft and its greedy adherents. Then the shekels began to drop into its lap, but spirituality was extinguished.

There has never been a truth spoken or written that did not fight its way up to true respectability during the past ages. Thus has

Truth and Liberty fought its way and at last reached the brains of a slow and plodding humanity, and history is but a chronicle of its conflicts.

Truth has never bowed to any human shrine. It has never tried to create fat offices for its adherents; and only kings and potentates sidetrack it in that direction. It never promised salvation to dead men, but to the living inhabitants of this planet. Only Popes, priests and pastors promise to save their dead flock and at an exorbitant price from their hard earnings.

I firmly believe that Spiritualism might find great advantage in organization, but I think it will be upon economic business lines, leaving the rest to reason and the spirit world.

Spiritualism, in order to benefit the world, must help those who need help. It should consider all questions that involve the welfare of humanity. There is nothing too sacred for it to entertain, nothing too common for it to cleanse.

Labor stands, like Atlas of old, with the world on his shoulders waiting for someone to render him justice and champion his cause—looking apparently in vain for salvation, with the churches trying their best to save him after he is dead.

San Diego, Cal.

Seven and Nine.

L. B. LARSON.

Queen Victoria's individual past life and career are an easy study, and no mysterious knowledge was required to predict her death, as I will prove in the following explanations:

The great philosopher, Pythagoras, formulated a system of numbers whereby he classified the indications of the working of nature. The numbers are from one to nine, and each number has a specified meaning as applied to life. In the case of Queen Victoria the numbers are seven and nine, and all the leading events in her life are represented by these two numbers, by the simple process of multiplying either the seven or nine to get the result. The events multiplied by seven she had control of as an individual, but the events represented by the nine she had no control of, as this is the last number in the table and represents the workings of a higher law.

The Queen was born in 1819 and succeeded to the throne in 1837, at 18 years of age. Multiply 2x9; result, 18. She was married in 1840, at 21 years of age; multiply 3x7; result, 21. She became a widow in 1861, at 42 years of age. Multiply 6x7; result, 42. The period of her married life was from 1840 to 1861, which is 21 years; another multiplication of 3x7; result, 21. She had nine children, of which the first was born nine months after marriage. She succeeded to the throne in 1837, was crowned in 1838, and has lived as Queen and ruler 63 years, to 1900 and 1901. Multiply the two great numbers, 7x9, and the result is 63 years. The Queen died at 81 years of age, as indicated by the multiplication of 9x9; result, 81 years. There may be other events in Queen Victoria's life, but I am not informed of any more than the above.

Portland, Ore.

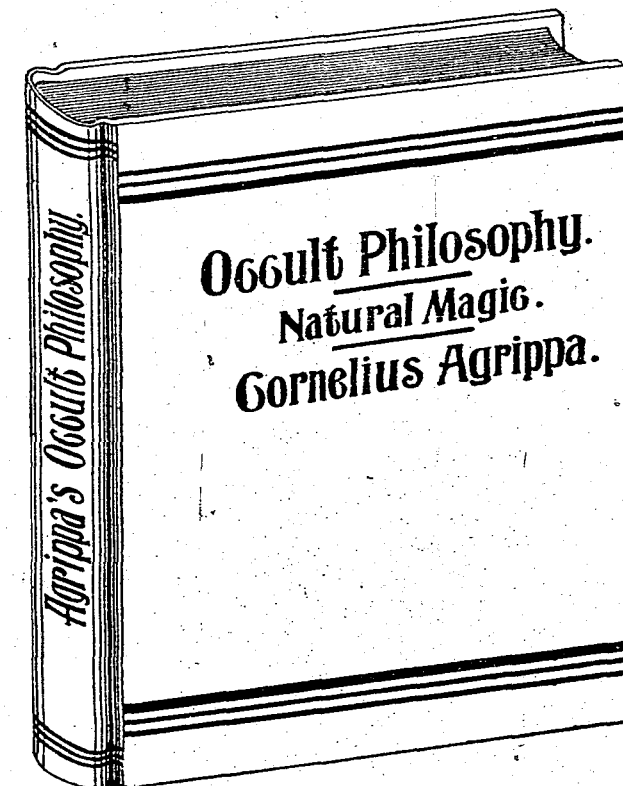
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Official Organ of the
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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, FEBRUARY 16, 1901.

The Circle of Light is the title of a new 4-page monthly devoted to the power of silence and the occult forces. It is published by Georgiana McIntyre, 506 North Central Ave., Chicago, Ill., at 50c a year.

Mr. W. J. Colville has been filling engagements for several weeks in New Zealand, but has now returned to Australia to fill his appointments there. He says that New Zealand is one of the fairest spots on earth, and feels perfectly at home in Australasia.

The Liberal Spiritualist is the title of a new monthly published by Thomas A. Scott, 63 Dartmouth St., Boston, Mass., at 50c a year. It consists of eight pages and is nicely printed. It breathes the true spirit of advanced thought and progressive Spiritualism.

Mental Science.—A good deal of fuss is made whenever somebody dies under the ministrations of what is called mind cure. It is said that in a large number of cases the patient is brought back to health by the same means, but these are never recorded. If the list of deaths published in the daily papers of persons attended by regular physicians is to be the criterion, quite as many deaths, and even more, occur under their treatment than under the various phases of mental therapeutics, and yet no fuss is made about it.

The Psychical Research Society has lost by transition two of its most prominent members and indefatigable workers. The last number of the Proceedings of this Society announced the passing away of Prof. Henry Sidgwick, who had contributed very much to the success of the Society's work and now we have to record the fact that Prof. F. W. H. Myers, presi-

dent of the Society for Psychical Research, passed away in Rome on Jan. 17, 1901. Both of these gentlemen have for many years been readers of the PHILOSOPHICAL JOURNAL, and in the Psychical Research Society their places will be difficult to fill.

Recognition.—We are often admonished to recognize our powers and to claim our birthright, but the question with many is, "How can I recognize that I am opulent, when all around bears testimony to the fact that, upon the physical plane, I am poverty-stricken?" A correspondent in *Eleanor Kirk's Idea* answers the question in this forcible language:

Stop reasoning from the mere physical plane. Your desires are your guides; believe in them; hold up your head and look mentally at the picture of what you want to be, and what you really will to be. Walk on the pathway of your life, never letting go of your ideal picture, seeing in all obstacles but tests to prove the strength of your purpose to reach the goal—knowing that neither heights nor depths nor any living creature can separate you from the love of good which is in you, and which will draw all good to you in proportion as you hold on for it, and ever fix your eyes on the desired haven.

Medical Legislation.—Neither broad-minded and progressive physicians of any school, nor the people at large, will ask for obnoxious medical legislation. It is only the narrow-minded, the bigoted and the non-progressive who would bemean themselves enough to ask legislators to enact laws to prevent those not having their endorsement from alleviating the pains and aches, as well as the bruises, of the afflicted, and they do it only to protect their financial interests.

The people are every year becoming more and more enlightened as to the cause and cure of disease. The Ralston and Hoover health methods are doing a great deal to inform the people relative to health and vitality, and the public must be allowed to select their own methods of cure, without the interference of any legislative help.

The people will stoutly protest against unjust legislation, in a constitutional way, and will fight for their rights in this line.

Baron Rothschild, the head of the great banking house, has passed to spirit-life. His millions of money could not buy him even one day more of physical life, nor will they prevent him from having to meet his just deserts in a state where motives and actions are weighed, and exact justice is meted out to all.

Mr. and Mrs. E. W. Sprague, missionaries for the National Association, will spend several months in Indiana, in building up the Cause in that State.

Will There be Another Flood?

That the world may be drowned again in December, 1901, as it was said to have been drowned in the time of Noah, is a possibility now considered by astrologists and students of the occult. The possibility is based upon a Babylonian tablet, written ages before the twentieth century was in the line of evolution.

Its significance lies in the fact that in that month Capricorn will be the ruling sign in the Zodiac, as it was when it was said that the rain fell 40 days and 40 nights.

"For the significance of this phenomenon, the astrologists turn to a prediction made by Berosus, a Chaldean astronomer, and one of the ablest men of his time," writes a correspondent in the *Chicago Tribune*. "Berosus wrote a history of the Babylonian Empire, in which he quoted these Babylonian tablets. Not only that, but he declares another deluge may be expected whenever the sun, moon and planets again occupy the sign of Capricorn."

In a London paper called *Coming Events*, a contributor writes:

"This term deluge does not necessarily mean the total extinction by submergence of all the living creatures of the earth, but rather the submersion of a continent, such as happened in the case of the lost Lemuria and Atlantis, traditions of which all nations and people seem to possess. Necessarily such a huge submersion would cause fearful tidal waves in all other lands."

Sample Copies of this JOURNAL are furnished free to all on application. If you have friends to whom you want samples sent, send us the addresses. We will send them free.

Prof. Hyslop writes in the *Arena* of Wants of Psychic Research. To accomplish the scientific study of the subject will require, even to start the work, an annual income of not less than \$1,000,000. This much he wants as an endowment. Organization and prosecution of the study cannot be effected with less than \$40,000 a year, and he suggests three ways in which the endowment of the work can be made: 1. Endow the American Society. 2. Endow the trusteeship of some university. 3. Endow it in connection with a psychopathic hospital. He favors the second proposition, and names Rev. M. J. Savage and Rev. R. Heber Newton as having consented to contribute to such an endowment, and he hopes to secure Secretary Gage, of the United States Treasury, to serve as trustee of the fund until they can exact guarantees for its legitimate use.—*Two Worlds*.

Life can be made much more enjoyable by each individual through an earnest endeavor to render some helpful service to another. Spiritualists believe in the religion of *deeds* rather than *words*; hence ought to be ever ready to do for others.—*Exch.*

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

WISDOM OF THE AGES—Revelations from Zertoulem, the prophet of Tlaskanata; automatically transcribed by George A. Fuller, M. D. Introduction by Miss Susie C. Clark. Boston, Mass.: Banner of Light Pub. Co. Price, \$1.00; postage, 10c extra. For sale at this office.

Dr. George A. Fuller is well known as a spiritual teacher and is an excellent instrument for the spirit-world, both by his inspirational speaking and writing. It is therefore no "accident" that he should be chosen to transmit the communications contained in this book from an ancient spirit.

In the introduction by Miss Clark, she gives a bit of history concerning the book which will be read with interest.

"Some 25 years ago Dr. Fuller possessed to some degree the gift of automatic writing, and at that time received communications purporting to come from an ancient dweller of Central America. But these messages were chiefly historical and personal, and after a time ceased; gradually also the automatic gift was withdrawn, presumably forever."

"After the lapse of a quarter of a century, however, to Dr. Fuller's great surprise, suddenly and without warning, a peculiar pricking of the hand and arm, with a strong impulse to take his pen, resulted in the transcription of the first chapter in this volume, followed an hour and two hours later by succeeding chapters. At intervals during the current Summer, though busily engaged in other absorbing duties, the volume grew, page by page, until the ancient teacher and Revelator himself pronounced the *Finis*."

This volume will be read by students of the occult and Spiritualists generally with great interest.

THE CHRIST OF THE PAST AND PRESENT, by Moses Hull, Buffalo, N. Y. 25 c. For sale at this office.

This is a revision and enlargement of Mr. Hull's former pamphlet, entitled "Jesus and the Mediums." It is a careful comparison of the Spiritualism and mediumship of the Bible with that of to-day; an invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require to-day; and that the second coming of Christ is the return of mediumship to the world.

THE SPIRITUAL BIRTH, or Death and its To-morrow—the spiritualistic idea of Death, Heaven and Hell. By Moses Hull, Buffalo, N. Y. Price, 10c. For sale at this office.

This is a new edition of Mr. Hull's pamphlet which has been out of print for some months, but is now enlarged and reissued. It gives a description of heaven and hell as presented in the spiritual philosophy. It will be found very good for use at Spiritualist funerals, either for reading at that time, or to assist in preparing a discourse to be used on such an occasion.

Mind for February is an unusually interesting number. Among its list of contents we notice the following suggestive articles: Cosmic Evolution, The Philosophy of Prejudice, Thought Force, The Dogmatism of Science, A Side-Light on Telepathy, etc. The Alliance Publishing Co., Life Building, New York. 20c.

Hartford Seminary Record is as usual filled with interesting articles. Among them we may mention: The Churches' Adjustment to Changed Conditions of Religious Thought, Have We any Further Use for the Puritan? etc. Quarterly, \$1.00 a year. Hartford, Conn.

The Medical Iconoclast is a monthly magazine devoted to mental healing. It believes in hypnosis, medicine-food, sleep, air, water, exercise, massage, osteopathy, magnetic healing and electricity as helps to prevent or cure disease. It is published at Guthrie, Okla., at \$1.00 a year.

Eleanor Kirk's Idea for February has a rich table of contents. Among the most interesting articles we mention: Transmutation, A New Thought Parable, Stolen Crosses, Thoughts and Things, etc. Published monthly at 696 Greene Ave., Brooklyn, N. Y. \$1.00 a year.

The Star of the Magi for February contains articles on the following: The Star of Bethlehem, Economy of Life, Religion of Humanity, The Tower of Babel, etc. Published monthly by News E. Wood, 617 La Salle Ave., Chicago, Ill.

The Open Court for February contains an interesting article on Anubis, Seth and Christ—The Significance of the "Spott-Crucifix"—The Religious Significance of the Ass—The Lead Tablets of the Via Appia, (with illustrations from Egyptian and Roman Archaeology) by the editor. Published monthly at 324 Dearborn St., Chicago, Ill., by the Open Court Pub. Co. \$1 a year.

Spirit Fruit is the title of a four-page monthly, issued by J. L. Beilhart & Co., Lisbon, Ohio. Sample copies are sent free—in fact, the publication is free, the editor only receiving what is offered as a free gift in return. It is devoted to the newest of new thought, Mental Science, affirmations, etc., and is well worth reading.

Free to Our Readers!—The Magnetic Publishing Company, 156 Washington St., Chicago, Ill., has purchased the *Journal of Suggestive Therapeutics*, formerly issued by the Psychic Research Company. This magazine is now consolidated with the *Journal of Magnetism*, and the new magazine will be known as the *Journal of Magnetism*, sold at 10 cents a copy, \$1.00 a year. A large, well-illustrated monthly devoted to Physical Culture, Personal Magnetism, Practical Psychology and Health is the result. Mr. Lloyd Jones, manager of the Magnetic Publishing Company, writes that he will spare no expense to make this new magazine a great exponent of the New Thought. If you write at once and mention this paper, you will be entitled to receive one free copy, but no more.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Dr. Dobson-Barker, Healer, Box 182 San Jose, Cal.

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium 305 Taylor St., San Francisco, Cal. Private demonstrations daily.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. H. B. Gillingham, 305 Larkin St., room 90, 4th floor. Sittings daily. Circles Sunday, Tuesday and Thursday eves.: 10 cents. Developing circle Friday eve.; 25 cents. Readings by mail, \$1.00. Take elevator.

Dr. Wm. Penn Haworth, Oakland, Calif.

C. E. Heywood, rapping medium, 1286 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So. Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330½ So Spring St., Los Angeles, Cal.

Mrs. Lena Clarke-Howe, medium, 314 Eddy St., San Francisco. Sittings daily.

Fred Mann, Magnetic Healer, 848 McAllister St., S. F. Head troubles, weak eyes and sight, and rheumatism, a specialty.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palmbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Hendee Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049A Market St., S. F., Cal. Readings and Treatments daily.

The "Celestial Sleep" assists all development. Instructions for U. S. stamp. D. Sibbert, P. J., Applegate, Calif.

C. Mayo-Steers, 112½ Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant. Treats all chronic and obscure diseases. Letters promptly answered. Send stamp. Sittings \$1. 1164 O'Farrell St., bet. Franklin and Gough. Meetings are held every Sunday evening at Whitney Hall for occult demonstrations and messages.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve, Oriental Hall, 619 McAllister St. Wed. eve. at Neptune Wigwam, Webster St. Sta., Alameda, 10c. Sittings daily at 619 McAllister St., S. F.

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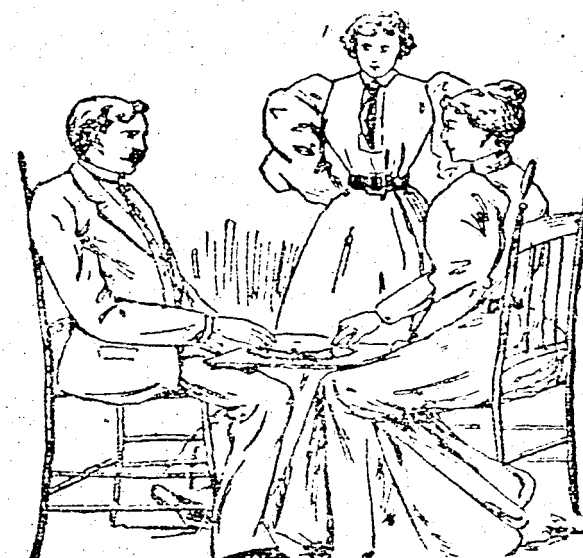
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What the wise man said is true,
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All that can be has been done.

Man in ancient times discerned,
What we yet may not have learned,
That a circle does not end,
That God's laws do not unbend.

Five times five was twenty-five,
When the wise man was alive;
So it is with every law,
Always just, without a flaw.

As to-day was yesterday,
So it will be all the way;
Morning, noon and night the same,
Changed is nothing but the name.

What has been again will be,
This each thoughtful one can see.
History itself repeats;
This the truth also admits.

Thus the poet seemed to know
That reality would show
Much of life was like a dream,
"And things are not what they seem."

Laws are stable, sure and true,
But they never can be new;
We may learn them if we will,
But the laws the same are still.

Mrs. C. K. SMITH, San Diego, Calif.



The Editor is not responsible for the opinions of correspondents.

A Brother's Salutation.

DEAR BROTHER NEWMAN:

Just a line to greet a brother laborer at this, the commencement of another era for the slowly aging world. Though sundered by an ocean and a continent, I yet have the pleasure of following your attempts on behalf of a nobler life, and am pleased to note your ability to be at your task again, after such a period of affliction. I trust that the JOURNAL will have increasing support from the numerous Spiritualists on the Pacific Coast, as well as from others the States over.

If our people could only appreciate the difficulties of the editorial chair of a Spiritualist publication, I believe they would take more interest in the circulation of their own papers. However, we may look to the future with hope, recognizing that all the time the minds of the masses are being opened to the reception of light, and that therefore there is more prospect of our journalistic enterprise meeting with adequate support. My heartiest of good wishes are extended to all your readers, who are, to some extent, my readers also; for you are good enough to give them occasionally a line from the *Two Worlds*.

To you, dear friend, I would say without fear of misunderstanding, "God speed you in your labors, and give you every success."

Yours ever sincerely and fraternally,
WILL PHILLIPS.
London, England, Jan. 1, 1901.

[We greatly appreciate the kind words expressed by Brother Phillips, editor of the *Two Worlds*. We heartily approve of what he says concerning the work accomplished by the editors of the spiritualistic press, and whether their labors are appreciated at present or not, they have the satisfaction of knowing that the people are being enlightened and that progressive thought is encompassing the world. This is attributable in no small measure to the publications devoted to the spiritual philosophy.

Our best wishes are accorded, not only to the *Two Worlds*, but to all the other periodicals in our ranks.—ED.]

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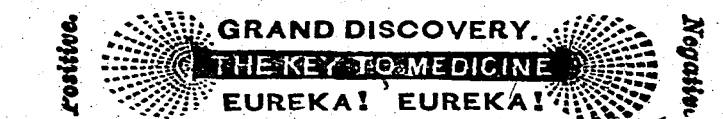
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

Mrs. Maud Lord Drake gave her last seance for the present, at Occidental Hall last Sunday. Her readings and tests were very fine and well appreciated. Mrs. Sadie Cooke sang a solo and presided at the piano; after which Mrs. E. S. Lillie gave a fine inspirational lecture, to the edification of all present, and Mr. Drake also gave a very interesting address.

Mrs. J. J. Whitney interested a fine audience last Sunday at her hall, 1164 O'Farrell St., with messages from the spirit-world given by her guide, Mr. Salisbury.

Oakland.—The mediums' meeting at Loring (small) hall continues as popular as ever. Wednesday evening, Feb. 6, messages were given from the platform and in circles by Mrs. Cowell, Mrs. Stewart, Mrs. Smith, Mrs. Nelson and others. A dance and literary entertainment, under the auspices of the above mediums, will be given at Fraternal Hall, Tuesday evening, Feb. 26. Cor.

Oriental Hall was well filled last Sunday with skeptics, who went there to get tests and psychometric readings, through Mme. Young. Professors Young and Brown furnished excellent music.

Mrs. Meyer gave her usual seance last Sunday evening at 335 McAllister St., reading flowers and sealed letters.

Dr. J. R. Norman gave an interesting lecture last Sunday evening at 909 Market St. Capt. B. A. Stout presided, and, after the lecture, introduced several mediums, who gave tests and messages from the spirit-world.

Oakland.—On Wednesday, Feb. 6, the free spiritual meeting was held at 856½ Isabella St. Mrs. Palmbaum opened the meeting by reading a poem entitled "Immortality." Then Dr. Palmbaum became entranced and gave messages, after which Mrs. Baum gave some good tests. Mr. Van Luven gave a very fine talk. Mr. England followed with some remarks. Mrs. Baum closed the meeting. Vox.

Mrs. Ladd-Finnican is again a widow. Mr. Finnican having passed away while in the North, news of which has reached this city.

The Medical Bill which we have heretofore mentioned as being before the Legislature of California for adoption, has been amended, and in that condition has passed the Senate. The amendment made it satisfactory to the Mental and Magnetic Healers, Christian Scientists, etc., because it excepted those who did not administer medicine or practice surgery. It will now come before the House of Representatives.

Mrs. Clara Foltz, the popular lady attorney of San Francisco, intends to go to Sacramento to use her influence in having the bill defeated. Mrs. Foltz is also the head of the Mental Science Temple which was formed in San Francisco about a year ago, and meets every Sunday morning at Golden Gate Hall.

Obnoxious class legislation, which is always inimical to the interests of the public, will not stand a test before the Courts, and ought not to exist; but it is notoriously a fact that many of the laws of almost every State in the Union are tinged with class legislation.

Of course we are glad to know that the Senate passed the bill without its most unjust features, but still herbalists, and those who give medicine ever so simple, are interested in its defeat, and also every parent and humanitarian who advises or prescribes any simple medicine for the cure of disease.

Oakland.—A very pleasant surprise party and house-warming was given by the members and friends of the Union Spiritual Society, Tuesday evening, Feb. 5, at the residence of Mr. and Mrs. W. H. Binns, corner of Fruitvale Ave. and 27th St., Fruitvale. The affair was a complete surprise to the congenial host and hostess, who made all present feel at home. Refreshments were served, amusing games were indulged in, and it was late when the guests dispersed to their several homes. Among those present were: Mr. and Mrs. Binns, Miss Alvina Binns, Master Roy Binns, Mr. and Mrs. Cowell, Mr. and Mrs. Helsel, Mr. and Mrs. R. G. Taylor, Mr. and Mrs. Moore, Mr. and Mrs. Valentine, Dr. and Mrs. H. W. Anderson, Mr. and Mrs. Peck, Mrs. Dr. Stewart, Mrs. Amanda Smith, Mrs. Ingersoll, Mrs. Leigh, Mrs. Allen, Mrs. Neal, Mrs. Winden, Miss Nedderman, Mrs. Perry, Miss Perry, Mrs. James, Mrs. E. E. Taylor, Henry J. Smith and Thos. Ellis.

A Washington's Birthday Party will be given by the Mission Lyceum on Saturday, Feb. 23, at Mission Opera Hall, 2131 Mission St., San Francisco. This will be one of the events of the season and a very nice program is being arranged for the occasion.

Oakland.—Dr. H. M. Barker of Los Gatos, a prominent member of the State Association, has permanently located in Oakland, and can be found at 1065 Washington St.

The Ladies' Aid met as usual last Wednesday afternoon for business at Occidental Hall. The matter of establishing an endowment fund was further discussed and then referred to next Wednesday's meeting (on Feb. 20) for final action. Its adaptation will be a great relief to the Ladies' Aid Society, as well as to those who will participate in its benefits.

Oakland.—Mrs. R. S. Lillie spoke at 11 a.m. last Sunday at Woodman's Hall, her subject being "The Needs of the Hour." Those present expressed their approval of the address very emphatically. Her lectures are grand beyond expression. At 8 p.m. Mrs. H. A. Griffin occupied the platform, giving messages rapidly and accurately. The general expression of the audience was: "We hope she will come again." Edward K. Earle is engaged for the evening of Sunday, Feb. 17. W.

A Benefit.—Ladies from the Flower and Fruit Mission and Associated Charities have joined with the Ladies' Aid Society to give a benefit entertainment and dance at Occidental Hall, Thursday evening, Feb. 21, for Mrs. Hutchings (the wheel chair medium) who is much worse with rheumatism. The program will be attractive with new talent, and the ladies hope to sell 600 tickets at 25c and ask all to pull together. C. H. WADSWORTH.

Hermetic Brotherhood.—The parlors at 509 Van Ness Ave. were comfortably filled last Thursday night, despite the fickle weather. The meeting opened with meditation on the theme: "No brightness excels that of the loving heart." Music by Mrs. Rogers and Mrs. Weld followed. The topic for the evening, "I am my brother's keeper," was announced. An able discussion brought out several new points, and also showed much interest in the subject itself. F. C. Germain, a teacher of practical palmistry, made a short and interesting talk. Mr. Germain is to lecture on Wednesday evening, Feb. 18, at 509 Van Ness Ave. on Palmistry. Admission, 10 cents.

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DR. J. M. PEEBLES.

The Mediums' Protective Association held its second monthly meeting under the new plan, which enables all members to participate in the business and pleasure of the meeting. The February meeting was held at the residence of Mrs. H. A. Griffin, 1151 Octavia St. Two new members were elected: Mrs. Emma Schmoldt of San Francisco, and Mrs. Hatch-Brown of Los Angeles. The Oriental quilt presented by Mrs. Seal was raffled at 10 p.m. and won by No. 111. Short talks were made by President W. T. Jones, Treasurer and acting Secretary M. S. Norton, Prof. Cunningham, and the hostess, Mrs. H. A. Griffin. Dr. W. H. Davis and Karl Eberhardt gave spirit messages. Miss Mabel Griffin sang a solo with an encore. The company adjourned to the hall below and danced to music furnished by Mrs. Sadie Cooke and Mr. H. A. Griffin. The next meeting will be on March 9 at the residence of Mrs. G. W. Shriner, 299 Hyde St. There will be a musical and literary program presented. M. S. NORTON, Sec. pro. tem.

Oakland.—Dr. Anderson opened the subject, "After Death—What?" before the Union Spiritualists at Fraternal Hall on Sunday afternoon, Feb. 10, and was followed by Mrs. Drake, Pres. Preston and others. Mrs. Cowell gave some well-authenticated messages. Mrs. Amanda Smith occupied the chair. The evening meeting was devoted to messages through the organism of Mrs. Stewart. Edward Earle has been engaged for the evening of Feb. 24. Sec.

Mrs. Agnes Evans, wife of Prof. Fred P. Evans, now of New York, but formerly residents of San Francisco, was tendered a birthday reception at her residence at 103 West 42nd St., Saturday evening, Jan. 26, by her many friends.

Mission Lyceum.—The hall was well filled last Sunday with happy children and a large number of their friends, many of whom visited the Lyceum for the first time. In addition to the usual interesting exercises, Mr. and Mrs. Bond and Mr. and Mrs. Sexton brought their babies to be named, Mrs. Sarah Seal officiating, using pinks and roses as symbols emblematical of each one's life, and in well-chosen words spoke of the main characteristics and possibilities of the little ones, commending them to the care of and invoking the blessings and help of parents and the angel-world, that their lives may be useful and helpful to the world. W. T. JONES, Conductor.

Mrs. Elizabeth D. Bell, well and favorably known in San Francisco as well as in the Eastern States, was attacked by la grippe, which later developed into pneumonia, and caused her transition on Jan. 30, 1901, at the home of her sister, Mrs. Nellie F. Seymour, in Washington, D. C. Mrs. Bell was an ardent Spiritualist and won the esteem of her many acquaintances. She was an active and earnest worker in the Ladies' Aid Society of San Francisco, and her passing to the higher life will be a personal bereavement to the president, Mrs. B. F. Small, and many of its members. She was buried in Detroit, Mich., on Feb. 3.

Mrs. Weir will hold spiritual meetings in Eiben and Nor Hall, corner Seventh and Peralta Sts., Center Station, Oakland, every Sunday eve. at 8 p.m.

Palmistry.—F. O. Germain will commence a series of six weekly lectures on Palmistry, explaining its occult, potent and practical relations to our lives, at 509 Van Ness Ave. on Wednesday, Feb. 13. Admission, 10 cents, each lecture. 7ts

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 23, 1901.

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TO A DEPARTED FRIEND.

C. P. HOLT.

Farewell, comrade, a brief good-night;
Your pen laid down, your day's work done;
From twilight pass to morning light:
From evening shade to morning sun.
The mortal coil you left behind,
When from earth you made your flight,
No more in bonds your spirit bind;
Your soul is free and clear your sight.
'Tis good, no doubt, to feel the breeze
That sweeps across the eternal hills;
To walk in shade of leafy trees,
And list to clink of rippling rills.
'Tis grand, I'm sure, to see the sweep
Of whirling worlds and dazzling stars;
To watch the comets make their leap
Across the sky in fiery cars.
It must be joy to meet the friends
You long ago had bade adieu:
With them to walk where distance lends
Enchantment to bewildering view.
Adieu, my friend, I'll meet you soon;
Life's fitful dream will soon be o'er;
A few more breaths, then comes high noon;
And then, hurrah, for the shining shore.
—Human Nature.

BORDERLAND

A Spirit Visitor.

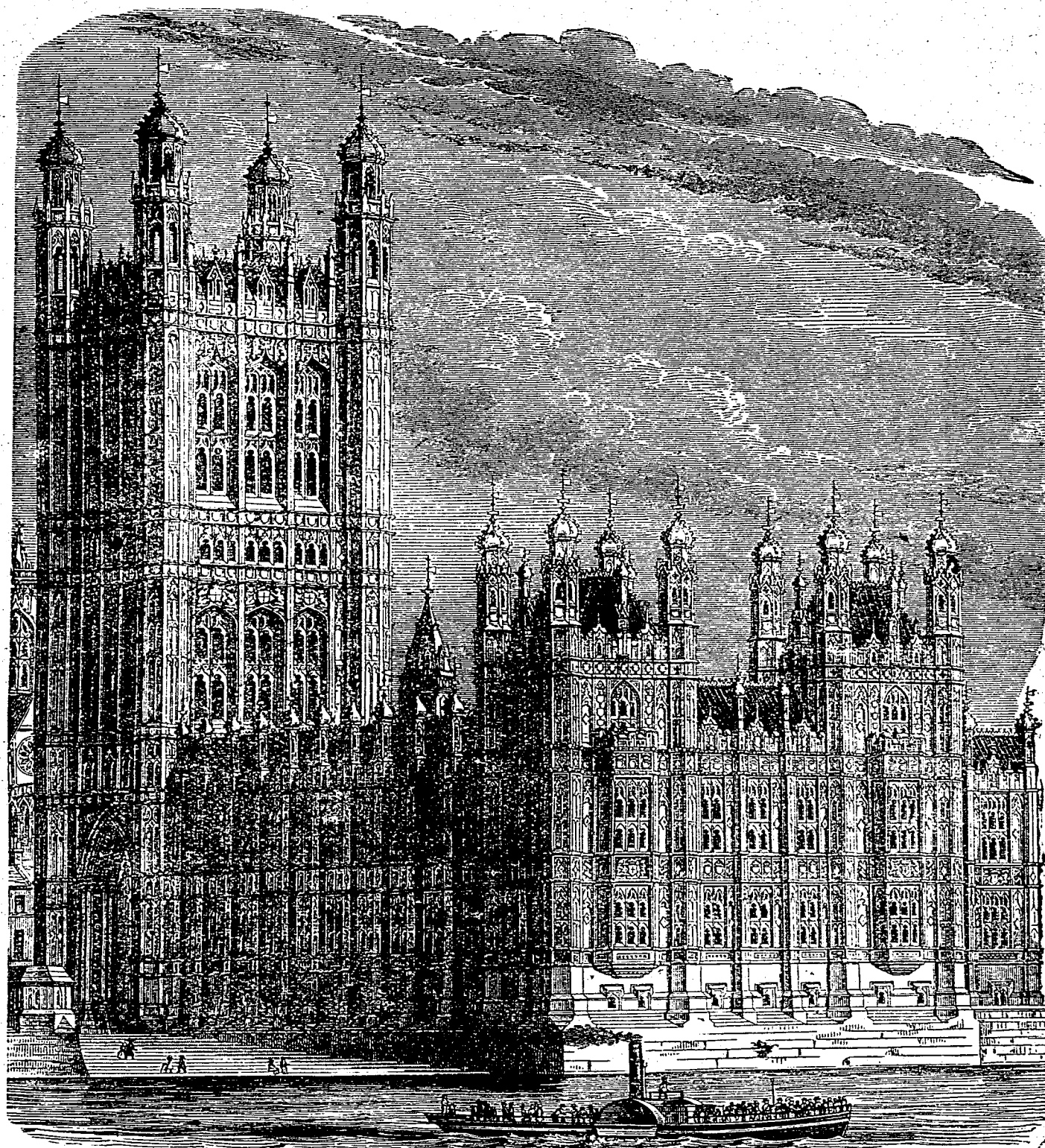
A few months ago Mrs. C. had the misfortune to lose her only son, who died under peculiarly distressing circumstances. As the death was sudden and most unexpected, the grief and shock to the whole family were very great.

About three months after the occurrence Mrs. C. was at home on a Sunday evening, in the dining-room, helping the parlormaid to lay the table for supper. The other members of the family, including two servants, were at church, and the outer doors, both upstairs and on the kitchen basement, were locked. Mrs. C. and the maid F. were quietly busy, and neither was speaking at the time. Whilst thus occupied, they heard a bedroom door at the top of the house burst open loudly, and steps came flying down the stairs three or four at a time, just in the way her son H. had been in the habit of doing. As the dining-room door was open, the sound was very distinct, the more so that, being Sunday, the place was free from traffic and very quiet.

From the top attic the footsteps descended to the next floor, and thence into the drawing-room, situated immediately over the dining-room. The footsteps resounded distinctly across the room to the fireplace, and the bell, which was not electric, pealed violently, and then—absolute silence!

The maid at once ran upstairs,

The House of Parliament, London, England.



HOUSE OF PARLIAMENT, LONDON.

The King Opens Parliament in Regal State.

King Edward VII, accompanied by Queen Alexandra, opened his first Parliament on Thursday, Feb. 14, at 2 p.m., in such regal splendor as to delight the gorgeously-arrayed spectators in the House of Lords, which was magnificently decorated for the occasion. After taking the oath to support the privileges of Parliament, he distinctly read his first speech from the throne, which indicated the policy of the Empire during his reign.

The gorgeous procession was then formed on the return trip to the Palace. The streets of London were made brilliant by the splendor of the scene, the like of which has not been witnessed in England for a generation, for in the past 40 years, Queen Victoria, during her widowhood, did not open Parliament in person or indulge in any spectacular display.

It is quite evident that the new King intends to inaugurate a season of magnificence which will be a distinctive feature of his reign. The horses, the state carriages, the postilions, footmen and others in attendance were but a mass of bullion embroidery and gorgeous coloring.

The scene in the House of Lords was superb beyond the descriptive powers of language. It was regal, sumptuous, splendid in its display of wealth, gaudier than a tropical aviary in its massing of colors, and perfect in motion. The Spanish, Austrian and Italian Ambassadors were all hidden from chin to belt under thick bullion. The Orientals of the East were clad with jewelry. They wore fezzes glittering with gems.

Let us hope that the policy of the Empire will be the maintenance of peace throughout the domain and the amelioration of the condition of its people.

looked into every room, but saw nothing to account for the unmistakable sounds they had heard. In the meantime, Mrs. C. stood in the hall at the foot of the staircase. There was no back staircase, and no visible person could have passed her; but the circumstances quite preclude the idea that the steps were those of any living entity.

My friend is not imaginative or excitable, but even had that been the case, she could hardly have imbued the maid with the idea of the varied and prolonged sounds they had heard, such as opening of doors, the footsteps bounding down the staircase three or four steps at a time, the walking across the drawing-room floor, and the ringing of the bell.

I may add that Mr. H.'s fiancée had previously been staying in the house for over two months after the family had received the news of his decease.—London Light.

Rapping in a Barn.

The Columbus (Ohio) daily Press-Post of Feb. 4, 1901, contains the following dispatch from Findlay, O.:

Spirits have terrorized the barn of Sylvester Jacklin, a prominent farmer residing near Benton Ridge, a village a few miles west of here, to such an extent that Mr. Jacklin is thinking seriously of tearing the structure down.

Peculiar manifestations have been noticeable for several months and the family has been greatly agitated at times by the weird sounds that would issue from the barn at nightfall. There have been rappings on the side of the barn as though some one was tapping a curry-comb against the boards, and the horses themselves have grown so nervous that they become almost unmanageable. Mr. Jacklin, who is a man of veracity and reputation, tells interestingly in his own language, the terrors that have beset his household.

"The most harrowing experience that we have had with our unknown friends," said Mr. Jacklin, "took place Saturday night, Feb. 2, 1901. I had been to the city on business, and when I drove home it was past 11 o'clock. The moon was shining brightly, but as I neared the barn, I could not help but feel a creepy sensation up and down my back-bone. Suddenly my horse stopped and quivered in every limb. I got out and tried to quiet him and took off the harness. I caught him by the halter strap and led him towards the barn. For the first time I became aware of the rappings on the inside. The horse tugged, but I was bound that I would not be frightened by such nonsense, and hanging onto the strap, I opened the stable door.

"I don't know just what happened then, but I remember that there was an unearthly screech, and something burst out of the door with a rush of cold, clammy air, the horse broke away, and I was knocked flat by a rude shock. How long I laid there I do not know, but the family was aroused by the galloping of the horse as he sped pell mell down the lane past the house. I don't believe in spirits, but that barn is ruining my horses, and my family insists that it be razed. I can't explain it and shan't try to, but I know what I have experienced, and it has not been pleasant. It is too wearing."

Hears a Spirit Voice.

After abstaining from food for 24 days, says the *Chicago Tribune*, O. M. Ellefson, 222 West Erie St., the coal dealer, who asserts that on Dec. 20 he was commanded by a voice to abstain from food, was told by the same voice that the fast could be broken. The second message came to Ellefson while he was lying awake in his coal office.

It was in the same place, he says, that the first order came, accompanied by a brilliant light. During the interval Ellefson had slept each night in the place, and he says invisible sustenance was given him nightly that enabled him to go forth each morning with renewed strength.

One Sunday evening at 9 o'clock, as the man lay on the cot in the office, he says a bright glow appeared in the center of the room, which slowly spread until it permeated every corner of the place. The voice, which spoke in silvery cadence, and unlike any tone he had ever heard, began in a whisper, that grew stronger as it continued, although every syllable rang in the strained ears of the listening man.

He was told that he had proved equal to the trying ordeal imposed on him, and that he was at liberty to go to his home and indulge in as much earthly food as he felt capable of devouring. The message was hardly completed before Ellefson had started for his home at 269 Noble St.

Many people who had been watching the outside of the little place had been unable to see the curious glow described by the man, although his hurried exit had been plainly visible.

When seen lately Ellefson was emaciated by his long vigil and fast. He had told his friends that each night a strange feeling likened to a current of electricity had come to him, and that his hunger had been allayed. During the last days of the fast he had become so weak that he scarcely was able to move about.

Philosophy of Spiritualism.

J. M. PEEBLES, M. D.

Riding by railway some 25 years ago from Leeds to London, the conversation turned upon Spiritualism. A secularist present, while expressing a preference of Spiritualism to sectarianism, thought Spiritualists exceedingly credulous. Thinking differently, I remarked Robert Owen, Robert Dale Owen, Prof. Hare of the Pennsylvania University, all, with many other sturdy materialists, after investigating these occult phenomena, became firm Spiritualists; and certainly they were not credulous.

"Pardon me, sir, but do you

really believe in Spiritualism?" inquired this gentleman, sitting opposite me in the compartment.

"No," was my prompt reply, "I do not believe that spirits once of earth communicate with mortals; I know they do. With me, sir, belief has become knowledge, and faith fruition."

"Well," coolly responded this gentleman, his face mantled in a sort of a sardonic smile, "I am so organized that I can believe only what is rational, and what can be cognized by my five senses, and if you have any ghosts or spirits on hand, trot them out; I should like to see them." The laugh was on me, and more—I was in a decided minority.

Clever and voluble he continued: "I am not a bigot. I am not averse to investigating everything from the gods of India down to the grasses in the fields, and I have this thought—"

"Stop—stop right there," I exclaimed as earnestly as emphatically. "You say you have a thought. I deny it. Prove it. Trot it out here; I should like to see one of your thoughts."

"Oh, you are quite hypercritical. I meant to say that considering Spiritualists and the study of Spiritualism, I hold this idea—"

"Stop again, sir! I deny on your own grounds that you have an idea. Show it to me. Demonstrate it. I want to cognize it by my five senses, to use your language. So 'trot out' your thoughts and ideas and let me see them, smell them, taste them, bite them, weigh them in a pair of scales, and further tell me the color and shape of your best ideas." The smile was now on the other side.

It is the fundamental creed of some that we get all our wisdom through the senses, knowing only what can be cognized by and through them. This is a very untenable position, leading to a multitude of erroneous conclusions. Physical science, relying largely upon the senses and the reasoning faculties, deals mostly with the surface of things. It may measurably discover, but it does not originate. Its field is the objective. It only cognizes and tabulates effects. Its motto should be: Consequents married to antecedents.

All abiding verities, such as thoughts, ideas, principles, laws, forces, attraction, gravitation, cohesion, are absolutely invisible. And even the atom upon which science predicates, the molecule and the mountain, is unseen even to the microscopic eye. Are atoms demonstrated realities, then? Are they points of force, or only hypotheses? Honest doubt is honorable.

No scientist doubts the reality of Newton's law of gravitation, by which every atom, near or remote, acts instantaneously upon every other atom. But this invisible law does not pretend to act where matter is not. At best, all matter is but variously graded substance, visible or invisible. Berkeley stoutly denied its existence. Manipulated and condensed, it becomes palpable—steam converted into ice is an example.

Science postulates the existence of an ethereal medium, the ether of space, through which heat, light and other forms of radiant energy are transmitted. This ether is said to be as solid as adamant, more rigid than steel, pliable as air, infinitely elastic; and yet it is absolutely invisible—as invisible as our influencing spirit friends. The five senses are not illusive, as the

Hindoo Vedantists would say—neither are they infallible guides. They point towards, they assist, they are helps to the attainment of facts and truths.

The Theistic Spiritualist, and, I may add, the rationalistic idealist, while wisely using the ordinary senses, fallible and illusory as they often are, employ in connection with them the sixth sense, intuition, plus consciousness, reason and the maturest judgment of the higher Self. Sound, heat, light, color, and all the objects of sensation are non-existent, aside from consciousness.

While there is a correlation of physical forces; while heat, light, chemical affinity, etc., may be converted into each other, they are never transformed into consciousness. This would be as morally impossible as that abandoned theory, "spontaneous generation," which Huxley, Tyndall, Beale, Coues, Lodge, Tonnebaum, and other authoritative scientists pronounced, after a long series of crucial experiments, unproven, and more—an utter impossibility. An egg manufactured from a stone and one produced by a bird, though in shape, color and weight precisely alike, are neither convertible into each other, nor are they equally productive. The psychic force employed in pulling the trigger of a gun is not so connected by the law of correlation as to be reproduced in the flying missile. Consciousness, life, intelligence, power and purpose are all embodied in essential Spirit, and are all as invisible, too, as the steam that drives thousands of steamers across the pathless ocean, or as the angels that minister to mortals.

The physical senses have to do with the objective in nature, with the physical body, which is a microcosm of the earthly elements and auras from which it is evolved, and the constituents of which may be proximately determined by scientific analysis. The body does not feel; the eye does not see; but the conscious spirit feels through the body, sees through the eye.

The soul, or spiritual body, evolved or built up, from the finer essences of the physical body, together with the envolving invisible substances, constitutes the ethereal counterpart of the earthly body. This is dominated by the inmost spirit, which spirit is the higher self, the infinite I, of Fichte, the Noumena, of Kant, the incarnate Divinity, of the intuitionist—a potentialized portion of the Cosmic Consciousness of the Universe.

Both Plato and Paul speak of the spiritual body. Cicero said the "soul can live and act out the body; yea, much better, having then its perfect freedom, divested of that heavy encumbrance which only clogged and fettered it." In the magnetic or cataleptic state this conscious spirit, with its soul-aural envelope, may temporarily leave the body, which at most is but a built-up bit of chemical mechanism, and traverse the aerial spaces cognizing what is there transpiring, and meeting those who had before passed on to the Elysian fields of the blessed and the beautiful. Under proper conditions this spirit traveler in the en zoning spheres not only sees, but remembers, and returning to the body, relates what he had seen and with whom he had conversed while relieved of cumbrous mortality.

Intromission into the spiritual world, such as was permitted Swedenborg and the more mediumistic

of to-day, is not miracle, but psychic manifestation in harmony with natural law on a more spiritual plane of existence than the masses are acquainted with. The phrase, "One world at a time," is a misnomer, for every thinking man is conscious of living in the physical and intellectual world, if not the spiritual, at the same time. No man is all-viscera. The universe is a unit. There is but one world with many aspects. Even the fish lives in two worlds at the same time—the world of water and the world of air. Their gills are their lungs. That species known as the flying fish frequently leaps out of the denser world of water, and trying its finny wings, lights upon the decks of passing steamers.

The history of the ages abounds in testimonies of spectres, apparitions, and spiritistic doubles seen by observers the most candid and competent. Independent clairvoyants see them at will. They are the spiritual forms of the risen, refined and sublimated. Sensitive intermediaries sense their presence and very accurately describe them. Does some one say: "I never sense the presence of the departed dead." That is your loss. The ox did not sense nor feel the fly on his horn, and for the reason that it was a horn, hard, stiff, wrinkled and non-sensitive.

It is sometimes said that when the disorganizing dead are buried, "there can be no manifestation of mind or spirit without an organization." Granted, and the spiritual body is that organization. Mind and spirit, however, are not synonyms. They should no more be used interchangeably than facts and truths. Facts may be contradictory—truths never are. Truth allied to the eternal fitness of things, as cause and effect, has inhering in it a moral quality. A rattlesnake's bite is a fact, but no scholar would pronounce it a truth. It is a fact that politicians lie, but their lies are not truths; neither is mind nor the emotions of mind the same, qualitatively and quantitatively, as Absolute Spirit.

One of our most erudite of American writers penned the following concerning the future existence:

"It cannot be that earth is man's only abiding-place; it cannot be that our life is a bubble, cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness, else why these high and glorious aspirations, which leap like angels from the temples of our hearts, forever wandering unsatisfied? Why is it that the rainbow and the clouds come over us with a beauty that is not of earth, and then pass off to leave us to muse upon their loveliness? Why is it that the stars which hold their midnight festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory, and finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand dreams of our affection to flow back in Alpine chillness upon our hearts? We were born for a higher destiny than earth. There is a realm where the rainbow never fails, where the stars will be spread before us like islands that slumber on the ocean, and where the beautiful faces which passed before us will forever remain in our presence."

Certainly there is a "realm where the stars will be spread before us like islands," and that realm is the spiritual world. And Spiritualism,

embodying the spiritual phenomena of the past and present in connection with hope, faith, aspiration, intuition, reason, and the higher faculties, demonstrates its reality. There can not be appearances without something to appear; nor phenomena without adequate producing causes. We demonstrate spirit existence by the same evidence that we demonstrate anything else—the evidence that is used by court in settling human rights—evidence accepted in the hypotheses of scientific research, evidences appealing to the human senses buttressed by personal experiences, reason, intuition, and our best judgment. In the matter of spirit phenomena witnessed in all enlightened countries, we affirm, emphatically affirm, that the spirits of the so-called dead are the producing causes. — *Free Thought Magazine*.

Mediumship and its Laws.

MRS. SARA A. UNDERWOOD.

This is one of the most sensible and necessary books regarding mediumship, and one which is greatly needed by all who are even remotely interested in Spiritualism. Written, as it is, by one who is best equipped with real knowledge of the subject, being himself a true and world-famous medium* who, during the many years of personal knowledge and correspondence with other mediums in this and other countries, has had almost boundless opportunities to observe and note all the truths, illusions, helpfulness and dangers in mediumship, all of which he has put into this work in a concise and useable form.

It is the embodiment of his own observation and experience, aided by his own sound, good sense in discriminating between what is true and what is spurious or imaginative in spiritual communications and manifestations through mediumistic or psychic power.

He relentlessly overthrows many theoretic ideas and beliefs regarding the boundless, far-reaching and dangerous powers of mediums and hypnotists, and has no hesitation in denouncing as fraudulent the pretensions of those who claim such power which they profess to teach others for a consideration.

He deplores the commercial spirit in Spiritualism, while allowing that mediums should be paid for their output of time and strength in their endeavors to bring comfort to the hearts of mourners and throw light on the great question: "If a man die, shall he live again?"

He says: "I believe most unequivocally that Spiritualism comes to spiritualize mankind, and not to materialize spirits. And again—'When you consult spirits on business or detective work, remember that whoever purports to communicate, you ask them to come down to the lowest plane, if they are not already there.'"

Mr. Tuttle's book is a work which will be greeted with satisfaction by sincere and self-respecting Spiritualists everywhere, for it reflects that their own feelings and convictions in regard to the high standing Spiritualism has the right to take before the world, while it gives good, practical advice in regard to the best methods of obtaining the various forms of spirit communication, explaining the helps and hindrances thereto. In the introduction he describes

interestingly the wonderful facts regarding his own mediumship. Quincy, Ill.

*"Mediumship and its Laws, its Conditions and Cultivation," by Hudson Tuttle, Berlin Heights, O. 158 pp., paper. Price, 85 cents; postage, 5 cents. For sale at this office.

Divine Brotherhood.

HUDSON TUTTLE.

For 1800 years the Fatherhood of God and the Brotherhood of Man has been affirmed by Christian people with the constancy of parrots repeating phrases they have learned, while nations have treated each other as though they had no rights they were bound to respect, and the plains of Europe have been enriched with the noblest blood, and the highway to Asia paved with the bones of countless thousands in kingly wars, and more awful conflicts wherein religion fanned the fierce flames of superstition and hatred.

The greater half of inventive skill and scientific art has been employed in devising engines of destruction and defence. From the poison-tipped arrow to the Krupp gun; from the war club to Gatling battery; from the canoe to the terrible ironclad, lie ages of labor devoted to the purposes of destruction. If man had an angelic nature it was manifested at long intervals and by individual sacrifices.

Nineteen centuries of the doctrine of divine brotherhood, and behold the nations stand massed along the borders, armed with the last and complete improvements of science, with the most awful means of compassing the destruction of each other; of blowing, tearing, rending the human body; stand there facing each other, waiting the order of King, Emperor, or Potentate, to spring at each other's throats, and murder or be murdered!

Whatever of poetry and glamor of valor there once was, when the hero strode before opposing hosts, ready to decide the combat with his own good sword, it has past, and the soldier who now goes to the battlefield is of ordinary intelligence, and full well knows that he will be a target for machines that will pour forth a storm of balls, which although obliged to face, the courage which compels him to do so is the bravado of a fool!

The cynic may well laugh at the idea of a brotherhood of nations. Fraternity or the muzzle of rifled cannon! Peace with the bayonet thrust! Love, peace and good-will to all men, with the rattle of Gatling guns!

And yet the time will come when war shall cease. Man is destined for an angel, and cannot remain a tiger. The skill of invention will make the battle charge the sentence of death.

Narrowing our horizon from national relations to individual, are we fraternal, loving our neighbors as ourselves? Is truth triumphant and the angelic dominant?

Are our criminal laws for reform, or for punishment and vengeance? Have we charity for the enemy, or hatred? We have but to turn to our prisons to have every fiber of our being thrill with horror. The prisoners, unfortunately by inheritance and surroundings, are reminded of their degradation by cropped hair and striped clothing, by coarse food, hard beds, and unrelaxing toil, without one effort put forth for their reformation. If they have trespassed against

life they are strangled by the hempen noose, or bound to a chair like a helpless animal; an electric current, like a prolonged lightning stroke, rends every cell and fiber in fierce agony asunder. The dreadful murders, to which the latest appliances of science have contributed and learned professors superintended, are heralded in all the leading journals as being successful. And yet it is said the trembling victims in the noose or between the electrodes is a brother!

To-day laws are so unjust that while the few waste in wanton luxury, the many starve. To-night in America and England millions will go to their cold beds with unsatisfied hunger. With warehouses bursting with food, the famished mother will weep at the appeal of her children for food. By the portals of the palace hunger will gnaw its crust; under the shadow of the church famished virtue will sell its soul to infamy for a crust to prolong life for a continuance of torture.

Oh, Spiritualism, clear of sight and divinely fair, can you not solve the mystery and give answer? Mankind have repeated the word "Brotherhood." But it has been a brotherhood of common belief, and not a fact of human nature. No less a brother is a Moslem for his Al Koran; the Persian for his Zendavesta; the Hindoo for his Veda; the Chinese for his Book of Kings. There has been more than one Christ; more than one Savior. Each race has had its own, a light beam from its God. Zeus, Jupiter, Ormuzd, Allah, God—what are they but the vain striving of man after the Infinite? The brotherhood of mankind, what but the common heritage, the heirship to immortal life?

We are spiritual beings in earthly bodies. Already have we begun our never-ending journey. We are in the courts of heaven to-day as much as we ever shall be in the ages of the future. Spiritual beings now; and our purpose is not to live for the glory of the next life, but for the perfection of this; not to die well, but live well; for the best preparation for life hereafter is right living here.

If Spiritualism, as the new philosophy of life, has one truth of more importance than all the rest, it is this—Man is heir to immortality and infinite possibilities. This heritage makes all people kindred, and this world an inn, where we tarry for a day in the commencement of our march.

Ours, as spiritual beings, is to subject the brutal and selfish propensities to the angelic. Ours to eliminate hatred by charity and love. The things of the world are good for the world, but a pure and noble spirit is worth all this world can bestow. Such a spirit will not rest as long as there is a soul a-hungered or a-thirst, a child in rags, a heart despairing, a mind oppressed. For such is the intricate and responsive relations of all spiritual beings, that the degradation of one lowers all, and if one advances it draws all upward. Until all are free, all enjoying in full the fruition of just laws, justly administered, the most exalted spirits will be held to earth, and find their supreme joy in bringing up the faltering rear.

Berlin Heights, Ohio.

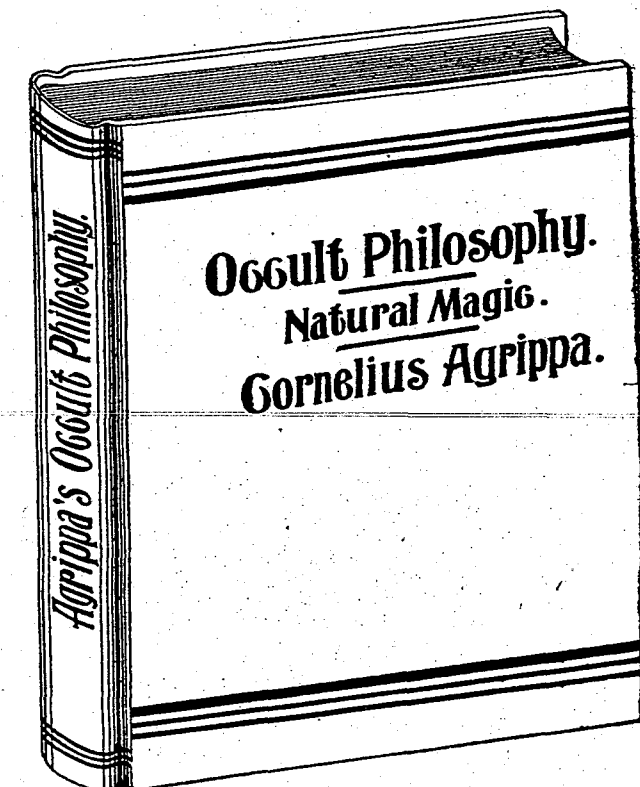
THE CHRIST OF THE PAST AND PRESENT, by Moses Hull, Buffalo, N. Y. 25 c. For sale at this office.

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SAN FRANCISCO, FEBRUARY 23, 1901.

It is Now Settled that the next meeting of the Congress of Religions will be in Buffalo in connection with the Pan-American Exposition. The directors are now waiting the action of the local committee before announcing the date and further particulars.

The Camp-Meeting at Lake Helen, Florida, is now open. There is a large attendance of people from all over the country who have gone there to enjoy a Winter and camping season, and the meetings, also, at the same time. The Chairman is Mr. Geo. H. Brooks.

The Boston Spiritual Lyceum celebrated Band-of-Mercy-Day on Feb. 3, in Paine Hall. Many very interesting anecdotes were given. These lessons are very instructive to the young and teach them to be kind to the dumb animals and birds. In so doing they become kind to each other.

The Dogmas of creedalism are so far losing their hold upon the public mind that no thinking person is surprised to learn that the church is losing ground very rapidly. The following interesting statistics are from an exchange, and gives much food for argument:

The Methodist Church in the United States has been decreasing year by year since 1894. During the past year the decrease has been 21,934, in the face of a rapidly increasing population. English Methodism is likewise decreasing in numbers, showing a decline of 2,275 in 1896. The same is true of other churches in the old land and in America.

Postal Cards.—Reader, do you write on postal cards with a pencil and then mail them? It may surprise you to know that one-half of these postal cards are so defaced in passing through the mails that they cannot be read. Please don't do it again.

Man, Know Thyself.

The most important education for mankind concerns the powers, objects and capabilities of the human being. To know from whence he came, the object of the present physical existence and the ultimate for the individual, is the most vital topic which could interest humanity; and yet there is more ignorance among the general public on this subject than on almost any other.

Man wanders up and down the earth, and delves into it, studying the surface, rather than looking up to scan the heavens and learn from the higher intelligences (who have gone before him) what are his powers, capabilities and destiny. What he needs is to learn how to become a distinct and individualized being, grasping and utilizing the powers of the universe. *Equity* very pertinently remarks as follows on this subject:

Man is the highest product of organic nature, and hence, the compendium of all that has been evolved in the past, and in him today are the germs of all that is to come. He ever stands between two eternities, the Past from which he came and the Future to which he is going, and both are represented in him. Man is a most significant factor in the study of the universe, and hence the profound wisdom of the injunction: "Man, Know Thyself."

From a late number of *Freedom*, an excellent weekly, published by Mrs. Helen Wilmans, of Sea Breeze, Florida, we copy the following statement, which will bear reading and re-reading many times. To the student it is like "apples of gold in pictures of silver":

The unchangeable Life Principle cannot be diseased and cannot die. Intelligence may weaken in its recognition of the Law on the unconscious plane, and this weakening will be called disease. Or it may cease to recognize it altogether on the unconscious plane, and this will be called death.

What we need is consciousness concerning ourselves; to be conscious of the place we occupy in nature, and to be conscious of the powers inherent in ourselves; in other words, the most important instruction to mankind to-day is: "Man, Know Thyself."

Our Sub-Conscious Self is credited with doing a great many very questionable things, and sometimes the theory is very amusing. It is said to account for almost all the phenomena of Spiritualism, and catching at a straw, many persons are embracing that theory, rather than to accept the ordinary conclusion that spirits have something to do with much unexplained phenomena. *Harmony* contains this little tid-bit:

Our sub-conscious friends say that our sub-conscious self can function at a distance, and not know a thing about it (?), when in our experiments the so-called sub-consciousness knows all about it, knows everything that transpires

in its vicinity without any suggestions being given, relative to any such knowledge.

Further Proof of the fact that the late Queen Victoria held communion with her departed husband, Prince Albert, is found in the following item published in the *Lady's Realm* last August:

She is a devout believer in spirit-communion, and has derived the greatest comfort throughout her widowhood from it. She has been conscious of the supporting presence of her beloved husband in many critical periods of her life, and immediately after her bereavement she found her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so.

Venus.—Dr. Wm. R. Brooks, director of the Smith Observatory at Geneva, N. Y., has succeeded in photographing objects solely by the light from the planet Venus. The experiments were conducted within the dome of the observatory, so that all outside light was excluded except that which came from Venus through the open shutter of the dome. The time was the darkest hour of the night, after the planet had risen, and before the approach of dawn.

As Straws show which way the wind blows, so do the actions and desires of men show the trend of public opinion. We are forcibly reminded of this by the following item from an exchange:

The high church party in the church of England and the Episcopal church in America enthusiastically advocates return to the doctrines and ritual taught and observed in the Catholic church previous to the ecclesiastical crisis in the time of Henry VIII. Such an effort to rehabilitate the doctrines of medievalism is the result of the observed startling fact that the church is at the very verge of the precipice, and safety is sought in retreat; but the church is hemmed in by forces which it cannot overcome. The fall is unavoidable—it is inevitable and rapid!

Adversity is the school from which the greatest intellects graduate. It is full of the ripest experiences and results in the highest attainments of spiritual riches. The *Universal Republic* very aptly remarks as follows on this subject:

"Change the material conditions first, and the spiritual conditions will follow," is not true, for the materialization of anything is the result primarily of its spiritual counterpart in man's mind. The most tyrannical despots and unprogressive people have often the best material conditions, but this does not make them more generous or progressive; on the contrary, progress has always come from those whose whole life was a struggle against adverse conditions, and who overcame them by superior intelligence.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE SPIRITUAL SIGNIFICANCE, by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, a Record," "A Study of Elizabeth Barrett Browning," etc. 16mo. Boston, Mass.: Little, Brown & Co., 254 Washington St. Cloth, \$1.00; decorated cloth, \$1.25.

This is a new book by this charming writer, the aim of which is to reveal the curiously close correspondence between the developments of modern science and spiritual laws: to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment.

The author, whose popularity is almost world-wide as a writer on psychical subjects, characterizes this book by the same essential features as pursued in her other works, which have been so enticing to the public—showing that the future life is the continuation and development of our present life in all its faculties and powers. Those who have read her former production, called "The World Beautiful," will be sure to want this companion volume.

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This is Vol. I of the series. In the preface the author states that "the object in presenting these stories to the public is to place before all, additional facts and phenomena proving in themselves the immortality of the soul and the positive fact of the communication existing between those who have passed to the other side of life and those remaining on this earth plane."

It consists of four experiences, the correctness of which the author says he can vouch for, as they are incidents from his own experiences during the past 40 years, proving conclusively the communion and fellowship existing between the seen and the unseen worlds.

The *Spiritual Review* for February is received. Among its contents we find the following which are worthy of mention: Psychological Reminiscences, The Bible and Spiritualism, Black Art Psychology, etc. Published by J. J. Morse, 26 Osnaburgh St., Euston Road, N. W. London, England. 10c.

Immortality is published by J. C. F. Grumbine, 1718 West Genesee St., Syracuse, N. Y. The quarterly number, dated Dec. 15, is just received and is devoted exclusively to Black and White Magic. Among its contents the following are particularly interesting: Black or White Magic, Sleep, Talismanic Affirmations. Price, 25c.

The *Humanitarian* for February, among other excellent articles, contains the following: The Church and Social Problems, The New Century, Life Worth Living, etc. Published at London, Eng. Price, 10c.

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Spring dress materials. early Spring millinery, Spring amusements for children, the Lenten table, a Spring breakfast and 84 styles of Spring dressmaking are part of the offering to women in the March *Delineator*. Published monthly by the Butterick Pub. Co., N. Y., at \$1.00 a year.

A dozen of the wealthiest capitalists in the country will tell the readers of the *Saturday Evening Post* (Feb. 16) whether they make money for its own sake, for the sheer joy of working, or to gain the power with which vast capital invests itself.

Suggestion for February has arrived, bearing its burden of good things for its readers. Among them we mention: Reason—An Impersonation, Suggestion in Gynecology, The Lymphatic Man, Natural Sleep and its Phenomena, Discouragement and the Law of Cure, etc. Price, \$1.00. Published monthly at 4020 Drexel Boulevard, Chicago, Ill.

Human Faculty for February contains articles on the following subjects: The Keynote of a Genius, Intuition and Judgment, A Trip Around the Human World, How to Scientifically Study Human Nature, Self Treatment for Health and Financial Success, etc. Published at 318 Inter-Ocean Building, Chicago, Ill. \$1.00 a year.

"The Progress of the World" in the *Review of Reviews* for February includes in its survey of current history not only the passing of Queen Victoria and the coming to the throne of a new King of England and Emperor of India, but many other developments of the past month in national and international politics—the return of Lord Roberts to England, Lord Kitchener's arduous campaign in pursuit of De Wet, etc.

The Suggester and Thinker for January comes out in new and more convenient form and contains many valuable contributions. Among them we mention the following: Suggestion in the Healing Art, Suggestion in the Waking State, Magnetic Healing and its Relation to Hypnotism, How to Hypnotize and Mesmerize, Concentration, The Success of Distant Mental Treatment, Factors Conducive to Health and a Long Life, The Practical Side of Palmistry, Matter and Spirit, etc. Published monthly, at Columbus, Ohio, at \$1.00 a year.

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Dear L., we, your spirit friends, combine
The psychist brain to impress [line,
A message 'long love and friendship's
With kind regards to thee address.

Though unconversant in psychic lore,
Thus impressional to write,
And in the mystic's domain to soar
With uninterrupted flight.

The psychist fain would abandon here
The task we have with him began;
But your spirit friends cannot defer,
Now held as with magic wand.

By aid of his guide's mesmeric sway
And firm psychometric power,
Our impressive message now convey
In this, our opportune hour.

Now with the external senses closed,
Your friends about him hover,
And while thus in hypnotic repose,
Doth exclaim: "How we love her!"

Kindred and friends from mortality free
Come from our homes just "o'er the
way."

In spirit we come thus unto thee,
To make cheerful thy earthly stay.

We oft do note with love approving
The useful course you're pursuing.
Thus thy upward way thou art improving
And thy spirit's strength renewing.

Tho' oftentimes your work may irksome
seem,
Most needful is the youth's training;
From folly's sway their pathway to
screen,
From low walks of life restraining.

With knowledge their minds storing,
From characters on self reliant,
The shiftless idler's ways ignoring,
With duty's demands compliant.

On rising youth the world's depending,
Civic conditions to secure,
Personal rights truer defending,
Makes social order more pure.

Careful should the educator be,
Engaged in the youth's instruction;
From the idler's ways keep them free,
In right ways of life conduct them.

We need not advice to thee impart,
How the teacher's work you should do;
Firm thy character, faithful in heart,
With the knowledge how to pursue.

Free from the materialist's despair,
Immortality's light now see; [fair,
Know that from homes in spirit realms
Departed friends can come to thee.

Which light shall be your buoy and guide,
While in earth-life you shall stay,
And convey thee safe thro' mortal tide,
Nor heed thee, superstition's sway.

Tho' storms may arise and troubles come,
Your future happiness to mar,
O'er all, triumphant you shall become,
And healed will be injury's scar.

Now, dear L., our message is at an end
And our departure we must take;
This greeting from your spirit friends,
We transmit love, for your cheer, sake.
FROM SPIRIT PARENTS AND FRIENDS.

Victor Hugo's Mistake.

TO THE EDITOR:

In his "Poem on God" he says
the motto of the New Testament is
"Forgiveness of Sins." Hugo, like
many sectarians, seems to ignore
the scriptural declarations that
deeds done dominate conditions in
the future life. Paul avers that he
kept his body under lest he be a
castaway. John declares: "If ye
know that he is righteous, ye know
that every one who doeth right-
eousness is born of him."

The doctrine of forgiveness is
dangerous and pernicious and
should be discarded. In the lan-
guage of an eminent divine, it is
"tampering with the book-keeping
of God." "What saves a person,
his own character or that of an-
other?" are the words of that thor-
oughly equipped theologian, Rev.
Frederick W. Robinson. The Nazare-
ne taught the same—"Keep the
law." Christ declared the pure in
heart should see God. The great
aim of that great pulpit orator,
Beecher, was to show the insignifi-
cance of mere opinion compared
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

Don't Forget the benefit for our crippled medium, Mrs. Hutchins, Thursday evening, Feb. 21, at 305 Larkin St. Chronic rheumatism is no joke.

A Washington's Birthday Party will be given by the Mission Lyceum on Saturday, Feb. 23, at Mission Opera Hall, 2131 Mission St., San Francisco.

Mrs. McMeekin bid our Lyceum good-bye last Sunday. The family are going back to San Jose. We were pleased to see and hear Brother T. H. B. Cotton, also. C. H. WADSWORTH.

Edward K. Earle, the noted psychic and platform medium, gave a seance at Woodman's Hall, Oakland, last Sunday evening. The audience was good, and the messages coming through him were recognized as usual.

At Friendship Hall, 335 McAllister St., San Francisco, on last Sunday evening, Mrs. C. J. Meyer entertained her audience with psychometric readings and messages from the spirit-world. Sealed letters were also read for the audience.

Mrs. Clara Foltz gave an interesting lecture at Golden Gate Hall last Sunday morning. Subject: "What we Propose to Accomplish Through Mental Science."

Mrs. S. Cowell, the popular platform and test medium at 414 E. 16th St., Oakland, gave a seance to a good audience at the Masonic Temple, Alameda, Cal., last Sunday evening. Her mediumship is of such a character that it always interests the audience. Her messages are clear-cut, pointed, and always recognized by those present.

Mrs. Sarah Seal is now located at Hotel Robinson, 1049A Market St., where she gives sittings every day and also guarantees to cure the tobacco habit in any one addicted to it.

Mrs. Sophia Seip has removed from Oakland to Fresno, where she is holding successful meetings. She says there is a great interest manifested, and any good medium can there obtain fair audiences. She is located over the Postoffice, in room 40.

The Ladies' Aid Society held its usual business meeting on Wednesday, Feb. 13, and discussed the proposed endowment feature, to be acted upon at the next business meeting, Feb. 20, and made all arrangements for the regular monthly social, which occurs on Feb. 22 at Occidental Hall, which will be a straight dance. Mrs. Blake was elected a member of the Board of Directors to fill a vacancy. This endowment feature is quite an important measure, and every member of the society should take an interest in the subject. Think it over well and mature plans for carrying it out, if it is to be adopted. Its provisions include not only careful attendance on the sick, but also defraying funeral expenses.

The Free Spiritual Meeting met at 856½ Isabella St., Oakland, Cal., on Feb. 13, and was fairly well attended, considering the weather. Mrs. Palinbaum read a poem, entitled "No Royal Road to Heaven," which was appreciated. After singing, Mr. Van Luven opened the meeting; Dr. Palinbaum became entranced and gave spirit messages; Mrs. Taylor gave psychometric readings, and Mrs. McIntyre, late of New York, closed the session. These meetings are very harmonious. Vox.

Mme. Young held her usual convincing test circle at her hall, 605 McAllister St., last Sunday evening. The audience was good, and the messages and psychometric readings were generally recognized, being so plainly and clearly given through her mediumship, to the audience, that it was impossible to escape the conclusion that they came from their friends in the spirit-world. Profs. Young and Bothwell-Brown, assisted by Mme. Young, entertained the audience with fine music.

Oakland.—Dr. H. M. Barker of Los Gatos, who has recently located in Oakland, opened the mediums' meeting at Loring (small) Hall on Wednesday evening, Feb. 13, and was followed with well-recognized messages by Mrs. Smith, Mrs. Stewart and Mrs. Cowell, both from the platform and in circles. Notwithstanding the storm, the attendance was well up to the average. The entertainment and dance to be given under the auspices of this organization at Fraternal Hall on the evening of Feb. 26, promises to be a great success.

Mrs. Cowell will conduct a christening service at Fraternal Hall on the afternoon of March 10.

Mrs. R. S. Lillie delivered an eloquent address in Woodman's Hall, Oakland, at 11 a.m. Sunday, followed by an inspirational poem: subject—"Peace on Earth." Mrs. Dr. Bonesteel sang "When the Mists Have Cleared Away," the audience joining in the chorus, which was enjoyed greatly by those present. The Psychical Society will celebrate the 53rd anniversary of Modern Spiritualism at Woodman's Hall on March 31, 1901, and would invite the Oakland friends and Spiritualists to unite with it in making it a day long to be remembered.

It is to be regretted that Spiritualists do not attend the morning service. The lectures are progressive, intellectual and spiritual. The philosophy is the grandest ever given to humanity. Come and hear.

In my report of the services on Sunday, Feb. 10, I should have added that the morning service was of unusual interest. The medical bill before the Legislature brought to the front Mrs. Drake and Mr. Van Luven, who voiced their sentiments in no uncertain sounds. In the evening Miss Harrison of Alameda favored the audience with a solo beautifully rendered. W.

Mrs. J. J. Whitney's Hall was crowded last Sunday evening with those who were anxious to get messages from their spirit friends through her mediumship. The faces were new ones, investigators being greatly in the majority. Mrs. Whitney was at her best, and Mr. Salisbury introduced the many spirits who came seeking recognition by their friends, and giving messages both of consolation and instruction to those who were present. These meetings are doing an excellent work by interesting young people in both the philosophy and phenomena of Spiritualism.

Palmistry.—F. O. Germain will commence a series of six weekly lectures on Palmistry, explaining its occult, potent and practical relations to our lives, at 509 Van Ness Ave. on Wednesday, Feb. 13. Admission, 10 cents, each lecture. 7t3

Mr. E. W. Foster, a spirit photographer from New York, is now in San Francisco and has located at 209 Taylor St. for a month or more. Mrs. Foster is also a medium of much power and with several phases. Give them a call.

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DR. J. M. PEEBLES.

Hermetic Brotherhood held their usual open meeting at 509 Van Ness Ave., Thursday, Feb. 14. The exercises were of more than ordinary interest. Perhaps it was due to the feeling of amity and good-will which does change conditions. A poem was read on our oneness with the Father, followed by a three-minute meditation thereon. Music by Mrs. Rogers and Mrs. Weld preceded the reading of a poem by Mrs. Elizabeth Clarke and a paper by Miss R. A. Boyd on "True Freedom" was read by Mrs. Rogers. Dr. Carpenter made a short speech, and then the intermission. The second part opened with music and Dr. Phelon read an interesting and scholarly paper on "Soul-Building." As announced last week, Mr. German commenced his series of weekly Wednesday-night lectures on Palmistry on Feb. 13, in the Hermetic Brotherhood parlors. Admission, 10 cents.

Mrs. Eberhardt's Meeting at 3250 22nd St. last Sunday evening consisted, as usual, of psychometric readings and tests and was well attended. Mrs. Eberhardt's mediumship is growing more powerful all the time, and the messages coming through her are attracting quite a number of the younger people who go to her hall for the purpose of communing with their friends in the spirit-world.

"Peace," from a spiritual standpoint, was discussed by the Union Spiritualists at Fraternal Hall, Oakland, on Sunday afternoon, Feb. 17, which was participated in by Mrs. Cowell, Dr. Anderson, Pres. Preston, Mr. Andrews and Mrs. Drake, Mrs. Cowell and Mrs. Smith following with well-recognized messages. Mrs. Stewart occupied the platform in the evening. Edward K. Earle has been engaged for the evening of Feb. 24. S.E.O.

Dr. Babbitt informs us that he is forming a private class of students for a four-weeks' course of lectures, to commence on March 5. In these lectures the most difficult and practical part of the Course will be explained, after which the students can rapidly complete the curriculum from printed questions, and thus gain the college diploma, which is one of the most beautiful documents of the kind in the whole country. Students express themselves enthusiastically as to the value of these great principles of cure. Address E. D. Babbitt, M.D., LL.D., Dean of the College of Fine Forces, 61 North Second St., San Jose, Cal.

Wanted.—By an experienced nurse, a position as companion, reader or attendant for an invalid, or as nurse for the sick. Call for or address, Mrs. SMITH, 505 Jones St., San Francisco.

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LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.